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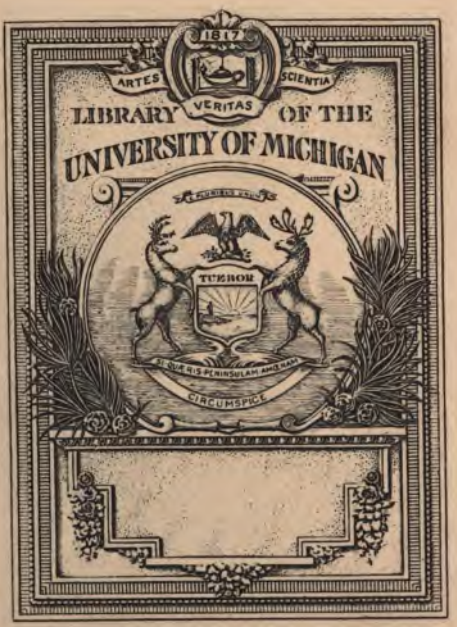
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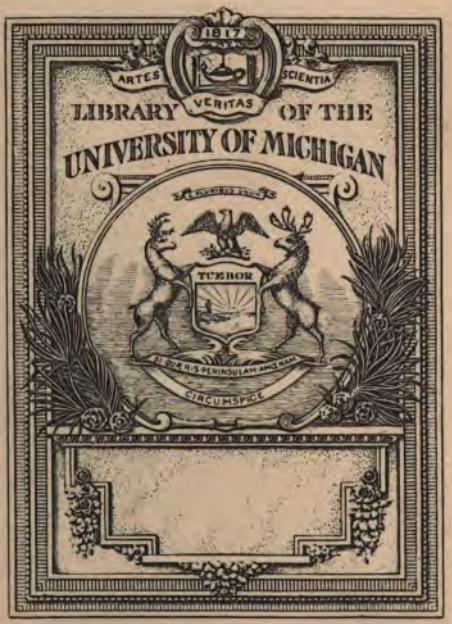
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With
Christian regards
from
the author
Edinburgh
July 1839

MISSIONS THE CHIEF END

OF THE

CHRISTIAN CHURCH;

ALSO,

THE QUALIFICATIONS, DUTIES, AND TRIALS, OF AN INDIAN MISSIONARY:

BEING

THE SUBSTANCE OF SERVICES HELD ON THE 7TH MARCH, IN ST ANDREW'S CHURCH, EDINBURGH,

AT THE ORDINATION OF

THE REV. THOMAS SMITH,

AS ONE OF THE CHURCH OF SCOTLAND'S MISSIONARIES TO INDIA.

BY THE

REV. ALEXANDER DUFF, D. D.,

CHURCH OF SCOTLAND MISSION, CALCUTTA.

THIRD EDITION.

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MDCCCXXXIX.

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TO THE

STUDENTS OF DIVINITY

IN THE

Universities of St Andrews, Glasgow, Aberdeen, and Edinburgh,

WITH MANY OF WHOM THE AUTHOR HAS ENJOYED

MUCH GENIAL CONVERSE,

THE FOLLOWING PUBLICATION

IS DEDICATED

WITH EARNEST PRAYER FOR THE DIVINE BLESSING

ON ALL THEIR THEOLOGICAL STUDIES

AND

MISSIONARY INQUIRIES.

VARIOUS reasons, with which it is needless to trouble the reader, have necessitated the publication of the following Discourse and Address.

The Discourse is given, as nearly as possible, in the very form in which it was publicly delivered. The Charge and Address, on account of the length to which they extended, were greatly abridged in the delivery. They now appear without curtailment, as originally prepared. *The sole* design of both was *utility*. When, at the suggestion and request of the respected Convener of the General Assembly's Foreign Mission Committee, the author consented to preside at the ordination of a new Missionary to India, he felt himself called upon to pen, as it were, a *plain letter of instructions*, which might prove *really useful* to a young and inexperienced, but beloved, brother. And if he has, in any measure, succeeded in conveying some *general conception* of the qualifications, duties, trials, and encouragements, *not* of a missionary at large, but of one sent to occupy a *specific sphere* in the *heathen metropolis of British India*, all that he contemplated will have been fully, though it may be, feebly accomplished.

At the end of the concluding Address, the author endeavoured to point out the facility with which many a congregation might support a missionary to the heathen,—while he somewhat expatiated on a few

of the manifold advantages that must accrue from the adoption of such a plan. And he is truly rejoiced to learn that in more instances than one, the suggestion is likely to take practical effect. The Lord, in mercy, grant that such a blessed consummation may be speedily realized.

The proposed plan is the simplest imaginable. From the field of heathenism there is a loud cry for more labourers. At home, one, two, or more, are specially qualified, and eagerly desirous to go; but the Mission Committee are painfully compelled to declare, that they have not the means of sending them. Well, a congregation steps forward, and at once removes the difficulty, by saying,—Choose you a right man, and we shall support him. On this, the Committee are encouraged to select one duly qualified. When appointed to his new office, he appears in the midst of the congregation; he makes the personal acquaintance of most of its members; and henceforward their sympathies and affections are, in a manner, individualized and concentrated. Their prayers still continue to ascend for missions in general; but expand with peculiar warmth and delight when offered in behalf of their *personal* missionary friend.—While his separate communications to them, from the field of action, cannot fail vividly to call forth the purest and holiest sensibilities of the renewed nature.

Parish of Moulin, Perthshire,
March 29, 1839.

DISCOURSE, &c.

"God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations."—PSAL. xlvii. 1, 2.

THE Royal Psalmist, in the spirit of inspiration, personating the Church of the redeemed in every age, and more especially under its last and most perfect dispensation, here offers up a sublime prayer for its inward prosperity, and outward universal extension. All is in the order of nature and of grace. Knowing full well that he who has not obtained mercy from the Lord, cannot be a fit bearer of it to others,—that he who has obtained no blessings himself, can dispense none,—that he who enjoys no light, can communicate none,—he first of all, with marked and beautiful propriety, begins with the supplication of personal and individual blessings,—"God be merciful unto us," forgiving and pardoning all our sins: "and bless us," conferring every gift and every grace really needful for time and eternity: "and lift up the light of thy countenance upon us," cheering us with the smile of reconciliation and love, and causing the Sun

of Righteousness to rise on our darkened souls with healing in his beams.

But does the Psalmist stop here? Does he for a moment intend that he and his fellow-worshippers, as representatives of the visible Church of the living God, should absorb all the mercy, all the blessing, and all the light of Jehovah's countenance? Oh no! Having thus fervently prayed for evangelical blessings to descend upon himself, and every member of the Church, he immediately superadds, in the true evangelistic or missionary spirit, "That thy way," or, as it is given in our metrical version, "That *so* thy way may be known upon *earth*, thy saving health among *all nations*."

How significant the connection here established between the *obtainment* and the *distribution* of evangelical favours! "God be merciful unto us, and bless us."—Why? only that we ourselves may be pardoned and sanctified, and thereby attain to true happiness? No. There is *another grand end* in view, to the accomplishment of which, our being blessed is but *a means*. "God be merciful unto us, and bless us, *that so* thy way may be known on earth,"—that *so* —that thus—that in this way—that by our instrumentality—that by our being blessed, and having the light of thy countenance shining upon us,—"thy way,"—thy way of justification through the atoning righteousness of the Redeemer,—thy way of sanctification by his holy Spirit,—"may be made known on earth, and thy saving health among *all nations*."

And then, seized with the true prophetic fire, at the grandeur of the divine design in reference to "*all nations*," and hurried away by the magnificence of the vision of the latter-day glory, does "the sweet singer of Israel" break forth into heroic measures, sublimer far than any ever strung on Grecian or Roman lyre:—

Let people praise thee, Lord;
Let people all thee praise;
O let the nations be glad,
And sing for joy always.
Then shall the earth yield her increase,
God, our God, help us shall;'
God shall us bless, and of the earth
The ends shall fear Him all.

Here the two grand characteristics of the true Church of God,—the evangelical, and evangelistic or missionary,—are writen as in a sunbeam:—the evangelical, in the possession of all needful gifts and graces out of the plenitude of the Spirit's fulness:—the evangelistic, in the instant and perpetual propension which that possession ought to generate and feed, instrumentally to dispense these blessings among *all nations*. As if to confound lukewarm and misjudging professors throughout all generations, these characteristics are represented by the Spirit of inspiration itself, as essential to the very existence and well-being of the Church, and in their very nature inseparable. The prayer of the Church, as dictated by the Divine Spirit, is directed to the obtainment of blessings, not as *an*

end, merely, terminating in herself, but as *a means* towards the promotion and attainment of an ulterior end of the sublimest description,—the enlightenment and conversion of all nations! Hence it follows, that when a church ceases to be evangelistic, it must cease to be evangelical; and when it ceases to be evangelical, it must cease to exist as a true church of God, however primitive or apostolic it may be in its *outward* form and constitution!

There is no mystery here. If, in the common affairs of life, a servant besought and obtained an increased portion of goods, that he might proceed to a distant city or foreign nation, and lay out the whole for the advancement of his master's interest; and if, instead of acting in the terms of his own requisition, and agreeably to the express design of his kind and munificent employer, he chose to remain at home, and appropriate all for his own private ends,—what judgment would the world pronounce on such a man? Would he not be condemned as an unprofitable servant, who dishonestly attempted to embezzle the property of another? And would not the master be more than justified in taking away from him, even all that he had?

Precisely similar is the position and attitude of the petitioning church, and consequently, of all petitioning believers, as pourtrayed by the pencil of the Divine Spirit in the words of our text. Believers are there taught to pray, and all who have ever read or sung this precious psalm in a believing frame of mind, have actually prayed for the richest spiritual blessings:

—for what purpose? that they themselves may enjoy the comforts and consolations of piety in this life, and a meetness for the heavenly inheritance hereafter? Doubtless, this is the *first end*, and must be implied and included in the object of the petition. But, so little does *this* appear, in the eye of the Spirit, to be *the only*, or *even the chief end*, that it is actually left *altogether unexpressed!* There is *another end* present to his omniscient view, of a nature so transcendently exalted, that the former is, as it were, wholly overlooked, because eclipsed by the surpassing glory of that which excelleth. And that other end of all-absorbing excellence is, *the impartation of God's saving health to all nations.* So pre-eminent in importance does this end appear to the mind of the Spirit, that believers are taught to implore spiritual blessings, expressly, and even chiefly, that they may thereby have it in their power the more effectually to promote it throughout the world!

If, then, in answer to *such* prayers, spiritual blessings should be conferred from on high; and if, instead of employing them for the promotion of their Divine Master's interest, by causing his saving health to be made known to all nations, believers should sit down in ease, and appropriate all to themselves and their own friends immediately around them,—what judgment must be pronounced upon them in the court of heaven? Must they not be condemned as guilty of a breach of faith—guilty of a dereliction of duty to their Lord and Master—guilty of a dishonest attempt to em-

bezzle the treasures of his grace? And if so, must not their sin, if unrepented of, bring down its deserved punishment? And what can the first drop from the vial of Divine wrath do less, than expunge from the spiritual inventory of such worthless stewards, all that they have already so gratuitously and undeservedly obtained? What a resistless argument does the Spirit of God here supply, in favour of the missionary enterprise! Who can peruse the words of his own inspiration, without being overwhelmed with the conviction that, in his unerring estimate, *the chief end, for which the Church ought to exist—the chief end, for which individual church-members ought to live, is the evangelization or conversion of the world?* *

* When strongly urging the claims of *the world* on the Christian Church, we are constantly met with language to this effect:—By causing the mental eye to dilate itself over the grand and the magnificent, are you not apt to overlook and despise the useful and the practicable? By no means. To every church, congregation, and individual member, the heavenly monition is still addressed, "What thy hand findeth to do, do it with all thy might,"—in whatever sphere Providence may have appointed your lot; but in so doing, never for a moment lose sight of the grand ulterior object for which the Church was originally constituted, and spiritual rights and privileges conferred, viz., the conversion of the world. By the encouragements of Scripture prophecies,—by the specific appropriation and use of Scripture petitions,—by the binding obligation of Divine commands,—you are bound to pray and to labour for the conversion of a lost world. The amount and direction of your *actual* exertions in the great cause, must of necessity vary with varying abilities, and means and opportunities of usefulness, and a thousand providential contingencies; but your eye must ever be fixed on the accomplishment of *the great design, as the proper terminating object.* In *immediate* and *simultaneous* action you may not, you can not, be a cosmopolite: but in spirit, and prayer, and longing, and positive appetency, a cosmopolite you may, and ought to be. In primitive times, when the Divine command was still sounding in the ears of those who first received it, by extraordinary vision, and otherwise, it was directly signified to holy apostles, that the "set time" to favour one parti-

But, lest any shade of dubiety should exist as to the incontrovertible legitimacy of this conclusion, the same momentous truth may be established by other and independent evidence.

The spirit of prophecy, speaking through Isaiah, had long announced the Messiah himself, not only as King and Priest, but as the *great Prophet and Evangelist of the world.* "The Spirit of the Lord is upon me," says the Divine Oracle, "because the Lord hath appointed me to preach good tidings to the meek; he

cular nation had not yet come, while a door, large and effectual, was shown to be opened in another. With such supernatural intimations, the Church cannot now expect to be privileged; but, by due attention to the leadings of Providence, the same end may be inferentially obtained. Should one nation be hermetically sealed against missionary operations, by temporary impracticability of access, or savage decrees of exterminating intolerance,—what is this but the voice of Providence, distinctly proclaiming, that the set time for favouring that nation has not yet come? Should another nation be manifestly thrown open, and facilities for diffusing the Gospel therein abundantly multiplied,—what is this but the finger of Providence directing the Church to enter in and take possession of the land? But, in proceeding to cultivate the open and accessible, we must not forget the closed and the inaccessible,—we must pray most earnestly that all impediments may be speedily removed; and when removed, we must labour, that the Gospel may have free course and be glorified, till at length it overspread the globe. This, this is the *grand end* towards which all our prayers and plans for the extension of Christ's Church ought directly or proximately to point,—and in its full accomplishment, and that alone, be made to terminate. Like the conductors of a new colony, who are laid under imperative obligation to bring all the tracts of a district into cultivation, as the sole condition of being allowed to retain permanent possession of any, the disciples of Jesus may *first* commence with the most facile spots, and, converting these into advanced posts, proceed to the less tractable,—terminating at last with the least tractable of all. But, should they lose sight of the ultimate end, and wilfully or indolently stop short of its accomplishment, do they not plainly incur a forfeiture of what they have already acquired? The field for Christian husbandry is the world,—and nothing short of its universal cultivation will suit the Divine design, or implement the obligations of the Christian Church.

hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." And lest any might suppose that the exercise of the functions here described, was to be limited to the Jews, the *natural seed* of Abraham, God's chosen people; or the Zion here named, was meant exclusively to denote *the literal local Zion* at Jerusalem, and not rather in type and figure, the true Catholic Church throughout the world,—it is almost immediately added, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth; and the *Gentiles* shall see thy righteousness, and *all* kings thy glory." The prophetic import and design of these words can admit of no doubt. For, when, on one occasion, our blessed Saviour stood up in the synagogue, and, opening the book of the prophet Esaias, read the former of these passages, he distinctly appropriated the application of it to himself, saying, "This day is this Scripture fulfilled in your ears."

Again, if it was prophesied that the Messiah would "raise up the tribes of Jacob, and restore the prescribed of Israel," it is immediately added, "I will also give thee for a light to the *Gentiles*, that thou mayest be my salvation to *the ends of the earth*." And

again, "Men shall be blessed in him, *all nations* shall call him blessed."

In strict accordance, not only with the substance, but almost the *very words* of these and many other prophecies, we find the announcement of the heavenly host to the shepherds of Bethlehem, "Behold I bring you *good tidings* of great joy, which shall be to *all people;* for unto you is born this day a *Saviour*, which is Christ the Lord."—The introductory salutation of the Baptist, the Messiah's forerunner, "Behold the Lamb of God, which taketh away *the sin of the world.*"—And, lastly, the solemn declaration of the Apostle John, "In him was life, and the life was the *light of men.* That was *the true light* which *lighteth every man that cometh into the world.*"

Now, during our Saviour's ministry, he conveyed many significant intimations to his disciples that he intended to transfer to them, and through them to the body of believers in every age, those high functions which *primarily* and rightfully belonged to himself as the world's Evangelist. "Ye are," said he, "the salt," not of Judea or Jerusalem, but "*of the earth.*" One of the brightest of his own prophetic titles was, "the light of the Gentiles;" or, in the paraphrase of the Apostle, "the light that lighteth every man that cometh into the world." And this very title he transfers to his disciples, saying, "*Ye are the light,*" not of Judea or Jerusalem, but "*of the world.*"*

* In the Bible, almost all visible objects are consecrated as significant types of invisible realities. The grand natural type of Christ is the sun;

And, when about to withdraw his visible presence from the earth, he *formally* transferred the *whole* of his *visible evangelistic* functions to his professing disciples or Church, to be exercised and administered by it, in his name and stead, till the end of time. "*All power*," said he, "*is given to me in heaven and earth. Go ye, therefore*, and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—teaching them (*i. e.*, *all* nations) to observe *all* things whatsoever I have commanded *you*; and lo! I am with *you alway even unto the end of the world.*"

This is the grand charter under which a visible Church, directly holding of its Divine Head, was at

and of his Church, the moon. The sun shines with a created light of its own: Christ, in his essential divinity, has ever shone in his own uncreated light. The moon has no light of her own, and is luminous only from reflecting the rays of the natural sun: The Church has no light of her own, and shines only by reflecting the beams of the spiritual sun,—the great Sun of Righteousness. The grand ordinance of the moon is, during the temporary absence of the sun, to cast its borrowed and mellow lustre over the benighted world of material forms: The grand ordinance of the Church is, *during the personal absence of her Divine Head, to spread her borrowed and softened radiance over the benighted world of spiritual being.* When the king of day bursts from his chambers in the east, rejoicing as a strong man to run his race, the moon may well drop her enlightening functions in the presence of his surpassing brightness: And when the King of Glory issues forth from his royal chambers in the heaven of heavens, to assume, in visible manifested form, the reins of universal government, the Church may then, *but not till then*, resign her delegated functions in illumining a darkened world,—because, then, her feeble light must be swallowed up and lost in the effulgence of his glory.

For some admirable remarks on the evangelistic design and constitution of the Christian Church, the reader is referred to the Rev. J. Macdonald's "Reasons for Accepting the Missionary Call." It is a pamphlet richly fraught with missionary spirit and missionary principle, and ought to be in universal circulation.

first constituted, and designed to be for ever perpetuated, for the administration of Gospel ordinances, and the exercise of spiritual authority. These high functions in the Royal Head were original and underived, —as transferred to his body, the Church, they are, of necessity, derivative and vice-regal. As Christ, therefore, was proclaimed by prophets and apostles, as well as by himself, in his appropriation of prophetic announcements, to be the world's evangelist;—in his personal absence during the present dispensation, he was pleased solemnly to appoint and constitute the Church to be his *delegated representative* as the world's evangelist; and, along with the evangelistic functions, he conveyed the *power* and *authority* indispensable for their exercise.

That this was the interpretation put upon this *original Gospel commission* by the primitive disciples, is evident, not only from the whole tenor of their conduct, but also from the most express declarations scattered throughout the Book of the Acts, as well as the Apostolic Epistles.

It thus appears abundantly manifest from multiplied Scripture evidence, that the *chief end* for which the Christian Church is constituted—the *leading design* for which she is made the repository of heavenly blessings—the *great command* under which she is laid—the *supreme function* which she is called on to discharge—is, in the name and stead of her glorified Head and Redeemer, unceasingly, to act the part of an evangelist to *all the world*. The inspired prayer

which she is taught to offer for spiritual gifts and graces, binds her, as the *covenanted condition on which they are bestowed at all*, to dispense them to *all nations*. The divine charter which conveys to her the warrant to teach and preach the Gospel at all, binds her to teach and preach it to *all nations*. The divine charter which embodies a commission to administer Gospel ordinances at all, binds her to administer these to *all nations*. The divine charter which communicates power and authority to exercise rule or discipline at all, binds her to exercise these, not alone or exclusively, to secure her own internal purity and peace, union and stability; but chiefly and supremely, in order that she may thereby be enabled the more speedily, effectually, and extensively, to execute her grand evangelistic commission in preaching the Gospel to *all nations*.

If, then, any body of believers united together as a Church, under whatever form of external discipline and polity, do, in their individual, or congregational, or corporate national capacity, wilfully and deliberately overlook, suspend, or indefinitely postpone, the accomplishment of the *great end* for which the Church universal, including every evangelical community, implores the vouchsafement of spiritual treasures—the *great end* for which she has obtained a separate and independent constitution at all,—how can they, separately or conjointly, expect to realize, or realizing, expect to render abiding, the promised presence of Him who alone hath the keys of the

golden treasury, and alone upholds the pillars of the great spiritual edifice? If any Church, or any section of a Church, do thus neglect the *final cause* of its being, and violate the very condition and tenure of all spiritual rights and privileges, how can it expect the continuance of the favour of Him from whom alone, as their Divine fount and springhead, all such rights and privileges must ever flow? And, if deprived of His favour and presence, how can any Church expect long to *exist*, far less spiritually to flourish, in the enjoyment of inward peace, or the prospect of outward and more extended prosperity?

And what is the whole history of the Christian Church but one perpetual proof and illustration of the grand position—*that an evangelistic or missionary Church is a spiritually flourishing Church; and, that a Church which drops the evangelistic or missionary character, speedily lapses into superannuation and decay!*

The most evangelistic period of the Christian Church was, beyond all doubt, the primitive or apostolic. Then, the entire community of saints seemed to act under an overpowering conviction of their responsible duty, as the divinely appointed evangelists of a perishing world. No branch or off-set from the apostolic stock at Jerusalem had, in those days, begun to surmise that, not only its first, but chief, and almost exclusive duty, was to witness for Christ in the city, or district, or province, or kingdom, in which it was itself already planted;—in other words, to surmise, that the most

effectual mode of vindicating its title to the designation of apostolic, was to annihilate its own apostolicity! For what can be named, as the *most peculiar and distinguishing* feature in the apostolic Church at Jerusalem, if not the burning and the shining aspect of salvation which it held forth towards *all nations?* No, no. In those days, the Church's prayer, as breathed by the inspired Psalmist, seemed to issue from every lip, and kindle every soul into correspondent action. The Redeemer's parting command seemed to ring in every ear, and vitally influence every feeling and faculty of the renewed soul. Every man and woman, and almost every child, through the remotest branches of the wide-spreading Church, seemed impelled by a holy zeal to discharge the functions of a missionary. All, all seemed moved and actuated towards a guilty and lost world, as if they really felt it to be as much their duty to disseminate the Gospel among unchristianized nations, as to pray, or teach, or preach to those within the pale of their respective Churches,—as much their duty to propagate the knowledge of salvation among the blinded heathen, as to yield obedience to any commandment in the Decalogue. And were not those the days of flourishing Christianity? Has not the spiritual beauty and brightness of the primitive Church been the theme of admiration and praise to succeeding generations? But no sooner did the Church, in any of its subdivisions, begin to contract the sphere of its efforts in diffusing abroad the light of the everlasting Gospel,—no sooner did

it begin to settle down with the view of snugly enjoying the glorious prerogatives conferred by its Great Head—forgetful of the multitudes that were still famishing for lack of knowledge, to all of whom it was bound by covenant to announce the glad tidings of salvation:—in a word, no sooner did the Church, in contravention of Heaven's appointed ordinance, begin to relax in the exercise of its evangelistic function towards the world at large, than its sun, under the hiding of Jehovah's countenance, and the frown of his displeasure, began to decline,* and hide itself amid the storms of wrathful controversy, or sink beneath a gloomy horizon laden with freezing rites and soul-withering forms!

It may be thought that the history of the Reformation tends to contradict this general view. So far from

* "Its sun began to decline," &c. The Christian reader need scarcely be reminded, that at no period had the light and life of Christianity become wholly extinct. In the history of the Church, days of glorious sunshine are seen to alternate with nights of gloomiest darkness. Even in the longest and darkest night—that of the middle ages—we find many a lamp twinkling athwart the gloom. At length the Reformation burst upon the world with somewhat of the effulgence of primitive Christianity. And on a review of nearly eighteen centuries and a-half, it may perhaps be affirmed, that the history of the Church has been marked with "an obvious and triumphant progress" on the whole. On this subject there are some compact and beautifully expressed remarks, in the introduction to a recent publication, entitled "History of Revivals of Religion in the British Isles, especially in Scotland." It is a work which ought to be found on the study table of every clergyman. Besides the historical matter, the work abounds with original reflections, characterized by such energy of thought and expression, and withal such fervent piety, as to prove that the authoress might, if she willed, become the Hannah More of Scotland. Why does she not cast aside the *anonymous* veil, and by her publications, at once assume the character of open and avowed authorship?

this, it is to that very period, as compared with the times immediately succeeding, that we would appeal for one of the most striking illustrations of its truth. Doubtless, the Pagan world was not included within the immediate sphere of the Reformer's labours. Its miserable condition was then scarcely, if, at all, known in its real horror; the very existence of the great Western Continent was but recently discovered; and, in comparison with present times, the facilities of intercommunion with distant parts of the globe were so circumscribed as to appear to us hardly conceivable.

Still, the work of the reformation was itself a grand evangelistic work. God, by his Spirit, put it into the hearts of an enlightened few, to arise and make an "aggressive movement" on the unenlightened many, by whom they were every where surrounded. Their first and paramount object was to rescue the Bible itself—the great instrument of the world's evangelization—from the dormitory of dead and unintelligible languages; to emancipate its doctrines from the superincumbent load of Popish traditions and Aristotelian subtleties; to vindicate the rights of conscience in the perusal and interpretation of that Magna Charta of all civil and religious liberty; and, finally, to bring out, and separate from idolatrous Rome, a true Church, that might for ever *protest* against all doctrines and rites whatsoever, that infringed, by one jot or tittle, on Christ's supremacy, as the sole and all-sufficient Saviour of lost sinners,—a witnessing Church, that might re-assume the great evangelistic function of

preaching the Gospel, *as a testimony to all nations.*

This struggle with anti-Christian Rome was, indeed, a long and terrible one,—a struggle which, as regards the extent of the field, the might of the combatants, the imperishable interests contended for, and the momentous consequences dependent thereon, has no parallel in history, except the dreadful conflict of primitive Christianity with Pagan Rome. But, if the struggle was tremendous, proportionally glorious was the issue.

Look at the Protestant Church of this land, at the close of the Reformation era. It would seem as if the very windows of heaven had then opened, and the showers of grace had descended in an inundation of spiritual gifts and graces—converting the parched lands into pools of water, and the barren wilderness into gardens that bloomed and blossomed as the rose.

Look at the same Church a century afterwards. What a poor, torpid, shrunken, shrivelled thing! As if the heavens were of brass, and the earth of iron, and no dew descending, the very waters of the sanctuary became stagnant, and bred, and sent forth a teeming progeny of heresies, schisms, and dissents. Ah, how is the beauty of Israel effaced in our high places! How are the mighty fallen! Whence the cause of so sad a discomfiture? It was not from the violence of anti-Christian adversaries,—for never did the Church enjoy a safer respite from the myrmidons of her Popish foes. It was not from the fires of political persecution,—for

never did the Church enjoy a more undisturbed security from the State.

> "It was not in the battle,
> No tempest gave the shock."

No:—it was the blight and mildew of Jehovah's displeasure, on account of a neglected and unfaithful stewardship!

The *active principle* in man, which, though often sluggish, and oftener still strangely misdirected, is never wholly extinguished, was aroused by the Reformation into unwonted energy. And most legitimately was it then made to expend its force, in the awful struggle with anti-Christian Rome. But, on the total cessation of hostilities, and the restoration of general peace, how ought the awakened energy of the Reformed Church to have been directed and expended? Plainly, and incontrovertibly, it ought to have found its constant and determinate object—its divinely intended employ,—in extending the triumphs of Protestant, that is, primitive, Christianity, over the realms of Paganism. But, instead of this, the Church, soon casting aside her weapons of aggressive warfare, settled down, in inglorious ease, to enjoy the conquests she had won. What then? Did her native energy abate or sink into torpid quiescence. No: as a proper outlet was denied to it, in assaulting the enemy *without*, it recoiled, with a vehement rebound, on the heads of the negligent and slothful *within*. That mighty force which should have been rightfully exerted in demolishing the

heathenism of the nations, soon found ample vent for itself in fomenting intestine discords and unhallowed speculation, idle impertinences and heretical controversy—thus proving, when left undirected to its proper object, through lukewarmness and treasonable neglect, at once the scourge of the faithless professor, and the unhappy instrument of the Church's distraction and decay.

We have comparatively little or no guilt, in this respect, to charge home upon the Reformers. The great work assigned to them by heaven, they executed in a manner that far exceeds "all Greek, all Roman fame." It is at the door of their successors—for whom the battle had been fought, and the victory won—that the blame must be laid, for which we can find no palliation.

When, after the Reformation, the Protestant Church arose, as by a species of moral resurrection, with newborn energies, from the deep dark grave of Popish ignorance and superstition,—then, was she in an attitude to have gone forth in the spirit of her own prayers, and in obedience to the Divine command, on the spiritual conquest of the nations,—and, in the train of every victory, scatter as her trophies, the means of grace, and as her plentiful heritage, the hopes of a glorious immortality. But instead of thus fulfilling the immutable law of her constitution,*—instead of going

* This is said in perfect knowledge of what has been recently recorded respecting occasional bursts of benevolence, on the part of the Church, in sending pecuniary relief to poor and suffering Protestants on the Continent; as well as occasional gleams and glimpses of still higher duties in

forth in a progress of *outward* extension, and onward aggression, with a view to consummate the great work which formed at once the eternal design of her Head, and the chief end of her being :—the Church seemed mainly intent on turning the whole of her energies *inward* on herself. Her highest ambition and ultimate aim seemed to be, to have herself begirt as with a wall of fire that might devour her adversaries—to have her own privileges fenced in by laws and statutes of the realm—to have her own immunities perpetuated to posterity by solemn leagues and covenants.

All well, admirably well, had she only borne distinctly in mind that she was thus highly favoured, not for her own sake *alone*,—but that by her instrumentality, the glad tidings of salvation, through a crucified Redeemer, might be made known to *the uttermost ends of the earth*. All well, admirably well, had she only borne in mind that her candlestick was not rekindled *solely* for her own use,—but that the light of the Gospel might largely emanate therefrom, and be

sending the Gospel to the unenlightened abroad, and more especially in the British colonies and dependencies. To all this it is perfectly just and proper to appeal, when repelling the ungenerous and unfounded attacks of those who would represent the Protestant Church of these lands as having been, throughout, wholly, and absolutely, and irredeemably negligent in the exercise of *every* function and the discharge of *every* duty ; and when parrying the assaults of those who may belong to communities that *never did any thing at all*, in the way of foreign benevolence. But it were a perfect caricature of our Saviour's missionary design —a perfect parody of the Church's evangelistic duty—to maintain that any one, or all of these partial and isolated acts, amounted, by the slightest degree of approximation, to that sustained, enlarged, and systematic effort for the conversion of the heathen world, which alone is entitled to the name of the missionary enterprise.

diffused throughout *the nations*. All well, admirably well, had she only borne in mind that she possessed no *exclusive* proprietary right to the blessings of the covenant of grace,—but that, like every other branch of the true Church of Christ, she held these in commission for the benefit of a *whole world* lying in wickedness. Ah, had the Church of these lands, in the day of her glorious triumph and *undivided* strength, gone forth in accordance with the *letter* and *spirit* of her own heaven-inspired prayers—as the Almoner of Jehovah's bounties to a perishing world,—how different might have been her position now! Instead of being compelled to act on the defensive,—instead of being reduced to the necessitous condition of a besieged city, around which the enemy is drawing his lines of circumvallation, threatening to demolish her towers, dismantle her bulwarks, and erase her palaces—leaving her brave sons no alternative but that of raising the desperate war-cry of beleagured valour, "no surrender, no surrender,"—she might all along have been acting on the offensive, against "principalities and powers, and spiritual wickednesses in high places." And, after having made the circuit of the globe, she might this day have been displaying her standard, engraven with a thousand victories, in front of some of the last strongholds of heathenism, and rending the air with the conqueror's shout of "unconditional submission!"

Is it then too late to retrieve our past errors and criminal neglect? No: blessed be God, it is not yet

too late. In answer to the prayers of a faithful remnant in this land, the Lord hath been pleased once more to regard with special favour that branch of the Holy Catholic Church to which we more immediately belong.* He hath been pleased to look down from heaven, and visit this his vine, and the vineyard which his own right hand once planted. And now, if ever, is the time to exhibit not only the model of a Gospel Church, but a complete model in full operation. We are placed in very different circumstances from those of the early Reformers. We have not, like them, to begin *anew*. We have not, like them, to reckon up our Protestants by units. We have not, like them, to struggle on for years in attempting to new-create, as it were, a true Church from the dark womb of Popish superstition. We have not, like them, to resist unto blood for many years more in establishing the platform of a pure ecclesiastical constitution. No. We at once count our hundreds of thousands of members united together as a church, under one of the noblest and purest, and most apostlioc constitutions which the world has ever seen. We have the entire machinery ready made. We have only to arise, and in the strength of our God, set all the parts of it in motion,—and thus, at once and simultaneously, discharge all the functions,

* From the peculiar object of the services of the day, the preacher was naturally led to refer more particularly to that branch of the Church Universal of which he is a member. But all the *general* principles involved in his remarks, must at once be seen to be alike applicable to every other section of the great Protestant community.

not merely of an evangelic, but of an evangelistic Church.

That Church, which, notwithstanding many acknowledged weaknesses, and even alleged deformities, must be regarded as our venerable parent still, may already have passed through the different stages of existence. From the feebleness of infancy, she may have speedily risen to the giant vigour of maturity,—and, passing the meridian of her power, may at length have sunk enervated under a load of years. But what of all this, if, in answer to the prayer, "Come from the four winds, O breath, and breathe upon these dry bones, that they may live,"—we behold every where a moving and a shaking amongst them? And if, already, we behold her beginning to exhibit cheering symptoms of a revival,—to exchange the hoariness and withered features of age, for the greenness and blooming freshness of youth;—if, by the new quickening of all her powers, she has now resolved to roll back the dark tide of corruption, which is said to have swollen to mountainous height with the lapse of time; and begun to emulate the purity and ardour of her Reformation faithfulness,—Oh! let her not again be guilty of committing the egregious, the fatal, and it may be, the irremediable blunder and sin of attempting to grasp and appropriate all religious rights, blessings, and privileges; as if these were a *special monopoly*, exclusively intended for herself and her children, and not rather, what they truly are, in the Divine purpose and design, a *sacred deposit*,—committed to

her, for the enriching of the famished nations! On the contrary, let her new-burnish all the lamps of her noble institutions: Let her add to these by hundreds, —not to dispel the darkness within her own territory alone, but for the kindling of a flame that shall rise, and spread, and brighten, till it illumine the world. Let her revive the golden age of the Christian Church, when professing believers, not satisfied with showers of words that contrast so ominously with barren practices, were ever prepared to testify, not only the sincerity, but the height and depth, and length and breadth of their gratitude and love to the blessed Redeemer, by submitting to the amplest sacrifices of comfort, and life, and all;—when the Christian treasury was replenished to overflowing by the free-will offerings of a self-denying, God-honouring people;—and when a general assembly of apostles and prophets met at Jerusalem, to select and set apart, not the young and inexperienced, but the greatest and most redoubted champions, to go forth and shake the strongholds of error to their basis, by sounding the Gospel trump of jubilee. Let the Protestant Church of these lands, in this the day of her incipient revival, thus nobly resolve to assume the entire evangelistic character, and implement the Divine condition of preservation and prosperity, by becoming the dispenser of Gospel blessings, not only to the people at home, but as speedily as possible, to all the unenlightened nations of the earth.—And, if there be truth in the Bible, —if there be certainty in Jehovah's promises,—if

there be reality in past history,—she may yet arise and shine, fair as the moon, bright as the sun, and terrible as an army with banners.

Again, we say, the field of Divine appointment is not Scotland or England, but "*the world*,"—the world of all "nations." The prayer of Divine inspiration is, "God bless and pity us,"—not, that thy way may be known in all Britain, and thy saving health among all its destitute families,—but, "that thy way may be known on all *the earth*, and thy saving health among *all nations*." The command of Divine obligation is not—"Go to the people of Scotland, or of England," but, "Go unto *all the world*, and preach the Gospel to *every creature*." And if we take our counsel from those blind and deluded guides that would, in spite of the Almighty's appointment, and in derision of our own prayers, persuade us, altogether, or for an *indefinite* period onwards, to abandon the real proper Bible field, and direct *the whole* of our time, and strength, and resources, to *home*: if, at their antiscriptural suggestions, we do thus dislocate the Divine order of proportion: if we do thus invert the Divine order of magnitude: if we daringly presume to put that last, which God hath put first; to reckon that least which God [illegible] nounced greatest:—What can we expect [illegible] all be provoked, in sore displeasure, to [illegible] the precious deposit of misappropriated [illegible] scribe "Ichabod" on all our towers, [illegible] palaces? And if he do—then, like [illegible] en with judicial blindness, we may hold

hundreds of meetings, deliver thousands of speeches, and publish tens of thousands of tracts, and pamphlets, and volumes, in defence of our chartered rights and birthright liberties;—and all this we may hail as religious zeal, and applaud as patriotic spirit. But if such prodigious activities be designed solely, or even chiefly, to concentrate all hearts, affections, and energies, on the limited interests of our own land: if such prodigious activities recognise and aim at no higher terminating object than the simple maintenance and extension of our home institutions—and that too, for the exclusive benefit of our own people—while, in contempt of the counsels of the Eternal, the hundreds of millions of a guilty world are coolly abandoned to perish:—Oh! how can all this appear in the sight of heaven as any thing better than a national outburst of monopolising selfishness? And how can such criminal disregard of the Divine ordinance, as respects the evangelization of a lost world, fail, sooner or later, to draw down upon us the most dreadful visitation of retributive vengeance?

Thus it was with the Jews of old. Twice, after the creation and the flood, was the true religion universal; and if, subsequently, it was contracted in its sphere, and shut up within the narrow bounds of a favoured locality, it was out of mercy and loving-kindness to man. It was, that it might not be wholly swept away and lost in the swelling tide of an apostasy, which threatened to rise and overwhelm all the kindreds of the nations. But, in the Eternal decree, it was ordain-

ed; and by the mouth of prophets who spoke in successive ages, as they were moved by the Holy Ghost, it was clearly foretold that, in the fulness of time, the true religion should once more become universal—that out of Jerusalem the law should go forth to *the ends of the earth*. The inhabitants of Jerusalem, however, resolved that beyond the bounds of Judea, their own beloved home, it should not go,—and thus dared the Omnipotent to hostile collision. And never, never, did any people put forth efforts, of a nature so absolutely volcanic, in defence of their heaven-ordained institutions. But it was all, in order that they might wholly monopolise the advantages of these to themselves. Calamitous monopoly! Insane opposition! Preservation of the types and shadows for their own exclusive benefit, was the Jewish watchword. Preservation of the substance in new, extended, and remodelled forms for the benefit of the "world," was the Divine watchword. Who could for a moment doubt which must, in the end, prevail? Surely the people that could presume to contend, in unequal strife, with the full thunder of Jehovah's power, must have been more than ordinarily infatuated? And seized they verily were with a *judicial* infatuation out of which they were not, and would not, be awakened till the tempest of Divine wrath burst upon them with exterminating violence!

And thus, assuredly, will it be with us, if we do not arise and speedily resolve to discharge *all* those high Catholic and evangelistic functions that devolve

upon us, as a Protestant Church and Protestant nation. Or, shall we blindly and perversely determine, alike to scorn the counsels of heaven, and brave the warnings of Providence? Then, let us only try the fatal, the disastrous experiment!—let us try, if we will, and overlook wholly, or in great measure, heaven's irrevocable law, and our own plighted obligations to save a lost world,—let us try, if we will, and maintain the warfare in defence of our home institutions, altogether or chiefly, for our own benefit and that of our children,—and as sure as Jehovah's purposes are unchangeable, our doom is sealed. By unparalleled exertions we may arrest for a season, the day of national calamity. We may retard, but shall not be able finally to arrest, the progress of national disorganization and decay. The chariot wheels of destruction may be made to drag more heavily as they roll along the fatal declivity. But nothing, nothing shall effectually prevent the ultimate awful plunge of all our institutions,—social, civil, and religious,—into the troubled waters, where they shall be dashed to pieces, amid rocks and quicksands, in a hurricane of anarchy!

To avert a catastrophe so fell and so terrible, oh, let us all imbibe into our inmost souls, the Church's heaven-inspired prayer;—"Lord bless and pity us, shine on us with thy face." In order to prove the sincerity wherewith the prayer is uttered, let us put forth the mightiest exertions in the endeavour to repair all the ancient channels, and open up hundreds of new ones,

through which the blessing may be expected to descend in refreshing streams into every congregation, every household, and every heart in our own land. But, oh, let us not, in blind, and narrow-minded, and anti-Christian selfishness, forget the *final cause* and *chief end* for the furtherance of which, the blessing must be mainly sought by us, and for the accomplishment of which, it must be mainly conferred, if conferred at all, by a gracious God,—as emphatically taught us in the ever memorable words of his own Holy Spirit,—"That *so* thy way may be known upon *earth*, and thy saving health among *all nations*." And let not our efforts in attempting to realize the glorious end, for which evangelical mercies and favours are avowedly sought and bestowed, be either feeble or disproportionate,—lest, by deficient or contradictory practices, our prayers should prove so many idle mockeries of our God; and our petitions, so many provocations to the High and Holy One, to withdraw from us altogether those privileges which we already enjoy,—if we enjoy them only with the selfish and dishonest intention of enriching ourselves by defrauding the world!

Come and let us, with united heart and soul, adopt as our own, the fervid language of one who drank deep at the fount of inspiration—one, whose presence once gladdened these shores and tended to chase the darkness from heathen lands—one, who is now of the happy number of glorified spirits that cease not to chaunt their hallelujahs before the throne.—And, while we appropriate his glowing words, as the

vehicle of our own irrepressible longings,—oh, let our hands be ever ready to give prompt effect to the utterance of the heart, when we sing,—

Waft, waft, ye winds his story,
And you, ye waters roll;
Till like a sea of glory
It spread from pole to pole;
Till, o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return to reign.

CHARGE AND ADDRESS

TO

MR SMITH.

Reverend and Dearly Beloved Brother,—

Having been called, as we believe, by the "grace that is given to you of God, to be a minister of Jesus Christ to the Gentiles, to minister the Gospel of God, that the offering up of the Gentiles may be acceptable, being sanctified by the Holy Ghost," you have now, by "prayer, and the laying on of the hands of the Presbytery," been separated and solemnly set apart for discharging the functions of that primitive, sublime, and apostolic office.

It were interesting, on an occasion like the present, to inquire, what constitutes the call of a missionary to undertake the solemn trust of making known the unsearchable riches of Christ among the Gentiles? But the variety of topics that claims our attention, precludes the possibility of bestowing more than a passing notice, even on the most important.

The nature of a missionary's call has been so often mystified,—so often represented as something perfectly

unique,—that to the mass of mankind at large, it seems to hold out an aspect of absolute incomprehensibility. But there is nothing really mysterious connected with it,—except it be the mystery of undeserved grace, which is its root and origin, as well as the spring-head of all other privileges conferred by an offended Maker on offending man.

When a responsible office becomes vacant, or is new-created by peculiar exigencies, in the republic of letters, the realm of State, or firmament of the Church, how comes it that almost all eyes are instantly directed to one, two, or three individuals, that stand prominently out from the multitude of their fellows?—Is it not on account of their generally acknowledged fitness, real or supposed, for the office? And what constitutes this fitness? Practically considered, may it not be pronounced as coincident with an assemblage of specific qualifications for the specific end in view?

What, in any of the cases now imagined, would be held to form a valid call to a particular individual? Is it not, in the first place, that he himself should be conscious, or at least not unconscious, of possessing the requisite qualifications; and, at the same time, willing, or at least not unwilling, to exercise these in the new vocation to which his attention may have been directed? Is it not, in the second place, that the elective party, in the full persuasion of his possessing all the necessary qualifications, should formally invite or summon him to undertake the trust? When all these points unite, in concurrent harmony, who would hesi-

tate as to the legitimacy of the call? But surely in all this there is nought of mystery.

Now, precisely similar, in its broad outline, is the nature of a missionary call. A responsible office in the church militant is to be supplied. That office, like every other, demands qualifications specifically adapted to the discharge of its duties. Is there a man who is not unconscious, though in deepest humility and self-abasement, of possessing them; and not unwilling, though with fear and trembling, to exercise them in the way required? And is the party in whom is vested the right of appointment so satisfied of this, as to summon him to the post of honour?—then, is the call of the man clearly manifested and legitimated to himself, and to the Church.

The only difference between the civil and the sacred is this,—that whereas, in the former, *all* the qualifications come within the ordinary range of our common nature; in the latter, the *foundation* of all the more *peculiar* qualifications lies in the supernatural,—originated however, and regulated after an intelligible and established order of its own.

When, in the days of old, the Lord commissioned a prophet or apostle to carry his message to the people, he qualified and called his servant by some extraordinary manifestation of his grace and presence. Such manifestations are no longer to be expected. But are believers, on that account, thrown loose on an ocean of uncertainty? No such thing. With the Bible in their hands, aided by the interpretation of experience,

and a due attention to the leadings of Providence, the missionary candidate, and the Missionary Church, may fairly decide as to the possession of all the prerequisites and constituent elements, that unite in forming the foundation of a valid call.

Now, as the leading function of a missionary is, by preaching repentance and remission of sins, in the name of Jesus, to call men from darkness to light, from sin to holiness, from Satan unto God; it follows that the seed and rudiment of all his more peculiar endowments, must be, *his own conversion*,—effected by a specific operation of Divine grace—a specific exercise of the Almighty Spirit's incommunicable prerogative. Without this, all other qualifications whatsoever are but as sounding brass or a tinkling cymbal. Without it, should he be able to discourse in the mellifluous cadences of a Plato, or descant in the philosophic strains of a Bacon,—should he be able to kindle with the fire of a Cicero, or overawe with the thunder of a Demosthenes,—should he be externally called in succession, by all the congregations, and be externally consecrated by all the assembled bishops and presbyters in Christendom, he must still, in the eye of heaven, be accounted as an unauthorised, unapostolic intruder—a thief and a robber, who has climbed some other way into the sheep-fold, wholly unsanctioned by the great Shepherd and Bishop of souls.

Now every genuine conversion must include the principle and *germ* of what, when matured and nourished

till it ripen and expand into full growth, becomes the very flower and vigour of the missionary character.

When the sinner is powerfully awakened to an alarming sense of his sin, and guilt, and danger;—before, a fiery lake ready to consume him; behind, the dark mountain of unforgiven sin, ready to crush him into perdition; within, the scorpion sting of an accusing conscience, ready to be changed into the worm that never dies; above, the thick clouds surcharged with Divine vengeance!—pale with horror, and speechless with despair, his eyes are turned to the wondrous cross! Who can describe his emotion, when there he beholds the storm of Divine vengeance exhausted, and even death and hell actually swallowed up and devoured? Can he confine to himself the bursting expression of his joy, when the sense of pardon, reconciliation, and love, comes streaming through his inmost soul? Impossible. Overwhelmed with gratitude on account of the great deliverance, and moved with pity and compassion towards all who are still in "the gall of bitterness," the spontaneous utterance of his heart is,—Oh that I could awaken all around me to a sense of their guilt and danger! Oh that I had the wings of a dove, that I could flee over intervening oceans and continents, and proclaim to all, beneath the circling heavens, what a dear Saviour I have found!

And why should men account such a feeling strange? Why should they marvel at it? Why should they brand it as the very essence of fanaticism?

Is it not the feeling of the emancipated slave, who

longs to announce, to his fellow-bondsmen, the royal warrant which struck the iron fetters off his own limbs, and made him a joyous child of freedom? Is it not the feeling of the liberated prisoner, who longs to supply his companions in misery with the key, that opened to himself the door to the clear fields and broad daylight of heaven? Is it not the feeling of the renovated patient, who longs to administer to his brethren in affliction the precious balm which, to his own shattered frame restored the fresh and blythesome vernal glow of health? Is it not the feeling of the rescued mariner,—whose vessel, in a night of storms, with lowering elements warring overhead, and mountainous billows raging underneath, has been drifting, amid the moans of the desponding, the piercing ejaculations of the fearful, and the extorted cries of the bold and stout-hearted, "All is lost, all is lost,"—rapidly drifting to some rocky shore,—that now longs to light up to his associates in peril, the beacon blaze which guided himself in safety to the fair havens? Is it not the generous feeling of all of these united, though vastly heightened and sublimed, which springs up in the converted soul,—inflaming it with zeal to proclaim liberty to the captive, and the opening of the prison doors to them that are bound? And is not this a feeling which, so far from being chargeable with fanaticism, is justified in its intensest exercise by enlightened reason itself,—and that, too, in the relative proportion of magnitude which an *eternity of woe* bears to the *short-lived sufferings of time!*

When this feeling, germinating from faith and the new birth of the soul, under the operation of omnipotent grace, proves not only abiding, but grows unto the strength and stability of a ruling principle—a holy passion for the glory of God and the salvation of perishing sinners; when it can smile in the face of anticipated danger, and kindle into greater warmth at the contemplation of trials and difficulties;—and, when around it are seen clustering, in fair and fit proportion, piety, strong but unaffected; humility, deep but unostentatious; integrity, meek but unshrinking; gentleness, conciliatory but uncompromising; patience, calm but unconquerable; charity, ardent but enlightened; zeal, unquenchable but under the guidance of sound judgment; docility, childlike but discriminating; sincerity, transparent but unobtrusive; simplicity, guileless but sagacious and wise—with all the other gifts and graces of God's Holy Spirit:—These, these, are the qualities which constitute the chiefest pre-requisites to the missionary call,—the chiefest component parts of the missionary character.

There was a time, when these were reckoned, not merely the chiefest, but the only requisite qualifications,—a time, when *learning*, sacred or profane, in its ordinary acceptation and most comprehensive sense, was esteemed an acquisition with which the missionary had little or nothing to do. But these times are now happily gone by. Besides the degradation implied in that once prevalent notion, how utterly irrational and ruinous has experience made it to appear!—as if

a soldier on the field of battle should be less perfectly disciplined and equipped than one of the guardians of a peaceful city: and fewer resources and less skill should be required for carrying on a successful warfare in the territory of a powerful enemy, than for quietly ruling over a long subjugated and obedient people!

We are still, however, constantly reminded, that the first and most successful promulgators of Christianity were illiterate men, and that, by such "weak things," the Lord was pleased to bring down the "things that are mighty," to the praise of his glorious grace. And the inference is, that such an example should not merely invigorate our faith, but regulate our practice. The premises, what pious mind can deny?—the inference, what sane mind can admit? That the Almighty, by the use of the humblest means, or without any means at all, can achieve the greatest ends, must ever be held as a simple axiomatic principle in all true religion. But because the Almighty can so act, does it follow that frail man is, in all cases, or, indeed, in any case, without a special commission, warranted to imitate? By the sounding of rams' horns, the Almighty brought down the proud battlements of Jericho, and shook to pieces its munitions of rock. What mortal man, at the head of an invading army, dare trust to any similar expedient? The truth is, that under the pretext of superior piety, and superior faith, and superior zeal for the honour of Jehovah, we are ever apt, unconsciously, to indulge our own indolence, feed the most unmeasured pride, and cherish the most

boundless presumption. The Great Head of the Church did send forth his apostles, with one exception, unfurnished with any of the accomplishments of human learning; but, were they, on that account, left without any valid substitute? No; they had more than a substitute. They were endowed with the power of working miracles. And, if we could invest missionaries with this *extraordinary* power now, we might well dispense with *ordinary* attainments. But, to send men forth, *without any powers or attainments ordinary or extraordinary, beyond the possession of simple piety*, seems a strange imitation of our blessed Lord's example! It is neither more nor less than to profess to imitate, by flatly contradicting it! And such contradiction must soon bring its retributive award. For, however indispensable in itself, and however valuable in directing the employment of all other gifts, gracious or acquired, natural or supernatural, disastrous experience must soon teach us, that *mere pity* never was designed to supply the place of any one of these, far less, of all combined. Hence, it follows, that in the absence of miraculous endowments, and in the peculiar state of society, native and European, in the place of your destination, it were a contravention of all reason—a dereliction of all duty—to forego any of those qualifications that result from the attainment of human learning in its largest and widest sense;—these, however, to be always under the regulation of religious principle, and directed to the promotion of religious ends.

Now, dearly beloved brother, that honoured council of presbyters, to whom the Church of Scotland has, in such matters, delegated all the powers which it has itself derived from, and continues to hold, by authority of its Great Head, having, on due and solemn inquiry, found you possessed of all the requisite qualifications in such measure, as to warrant them to pronounce you worthy to become a candidate for labour in the apostolic field of missions;—having satisfied themselves, not only of your ability but willingness, to make trial of the apostleship, and of your disengagement from all interposing ties and obligations;—and having found the firm pedestal and graceful column of endowment surmounted by the crowning circumstance, that a widowed parent has, through grace, been enabled, with more than Spartan courage, in a nobler than the noblest Spartan cause, to deliver unto the hands of a beloved son the shield of his warfare, emblazoned with the inscription—"With this, or on this, return,"—they could no longer hesitate in setting their seal, in the name of the Lord Jesus, as they have done this day, to your call as a missionary to the heathen.

Since, then, you now stand before us, in this new and interesting relationship, bent on deeds of glory, and high emprise in the cause of our common Lord and Saviour, shall we allow you to go forth undistinguished by any tokens of sympathy or concern?

It is not thus that the men of the world would deal with those who devote themselves to the ac-

complishment of their favourite designs. Let but some relic be supposed to lie buried under the mouldering ruins of an ancient edifice, and the antiquarian who volunteers to remove the rubbish will be applauded for his laudable zeal, curiosity, and disinterestedness. Let but a passage be supposed to be concealed amid the snows and icebergs of an arctic circle, and the navigator who resolves to brave the horrors of such a region, will be extolled for his skill and daring intrepidity. Let but a rare species of animal or of vegetable form, be supposed to exist in some remote waste, or unvisited wilderness, and the naturalist, who eagerly undertakes to leave no corner unexplored, will be loaded with the praises of an enlightened people, for his ardour and his enterprise.

And when we think of the unappreciable value of an immortal soul,—of the horror of that hell, to which by nature it is doomed,—of the grandeur of that heaven to which by grace, it may be privileged to rise :—when we strive to realize the appalling fact, that there are millions of such souls now wandering, sunless and starless, in the waste howling wilderness, along and around the very frontiers of perdition :—and when we, this day, behold you, in the spirit of an ancient patriarch or primitive apostle, prepared to leave your kindred, your connections, and the comforts of home ; and, in the face of toil, and difficulty, and danger, ready to go forth on the God-like errand, of attempting "to seek and to save that which is lost :"—

shall we remain mute and unconcerned spectators? Impossible! What then? Shall we ring in your ears the syren song of human merit, or lull you into carnal complacency, by the hosannahs of human applause? No! No. This were to heighten the beauty of one of the most brilliant productions of art, by overlaying it with a covering of dust; or, to enhance the glories of the sun, by overspreading his disk with a canopy of thick clouds! But, since on you has been conferred the exalted honour of being called of Jesus, our Sovereign Lord and King; and, of being inaugurated, by this branch of his Catholic Church, as a special ambassador to the heathen, it well becomes us, as loyal subjects, to unite in offering you, our most sincere, our most heartfelt congratulations.

II. In sending forth its missionaries to the heathen, the Church of Scotland distinctly recognises the solemn obligation under which she is laid as a branch of the Church universal, to publish the glad tidings of salvation to "*all nations.*" And were the resources at her disposal, at all commensurate with her catholic sense of duty towards *a world* lying in wickedness, her missionary stations would at once be planted on every shore. But these resources being fearfully disproportioned to the magnitude of the field, which is the world, it became a matter not of choice, but of imperative necessity to *select*, in the first instance, some favourable spot for *commencing* missionary operations.

The spot selected, and in which you are destined, with the blessing of God, to exercise your functions as an ambassador of Christ, is India.

There, the field open for improvement is wide as its extended regions, and waste as an uncultivated wilderness. *There*, human depravity, with its twin offspring, ignorance and prejudice, has reared one of its most stupendous monuments. *There*, the demon of superstition, not propitiated with the immolation of an occasional victim—no, not even with the sacrifice of whole hecatombs—has refused to be satiated with aught less, than the entire prostration of the soul and body of *more than a hundred millions* of unhappy beings, endowed with immortal spirits like ourselves. *There*, sprung from such unhallowed parentage, the prevailing system of pantheism and idolatry tends, with resistless force, to rivet the fetters that enchain the reason, and prolong from age to age the reign of moral debasement. From the earliest years of infancy, men are subjected to its varied and vitiating influences: their outward senses are attracted by the pomp and tinsel brilliancy of never-ending rites and festivals that embody every principle of evil: their imaginations are daily regaled by tales of wonder, founded on the exploits of gods, and mythological heroes, who, though adored, are stained with crimes, which, even in many a realm of savage life, would consign a *man* to the execration of his fellows: the natural corrupt tendencies of the heart, instead of being checked, are stimulated into por-

tentous developement, under the most flattering promises of easy expiation and pardon: the diversified sensibilities and affections of the soul, instead of being refined and purified, are perversely moulded by the intimate descent of the most contaminating principles into every possible relationship of life:—in a word, all the moral feelings and intellectual faculties seem over-mastered, and misdirected by an omnipotency of malignant energy, that extorts the confession—that India is the chosen hunting-field, and its people the chosen prey of the arch-destroyer, whose very life and vocation it is to go about continually, "seeking whom he may devour."

But it is not our intention, at this time, to expatiate on the wretched condition and degrading superstitions of the people of India. To enter into minute particulars would outstrip our limits, and after all, not meet the full reality. To deal in a more profuse variety of general terms, would neither inform nor satisfy the mind, though in the case of many, such generalities might serve to render the picture more awful by leaving the imagination to supply the deficiency.

It were uncandid, however, to omit noticing that on this subject the most diverse and contradictory sentiments have been entertained. Nor is this to be wondered at. It is the profound remark of a certain author, that "in every object there is inexhaustible meaning; as the eye sees in it what the eye brings the means of seeing,"—and the illustrative example suggested by another, is not less characteristic, "To

Newton and to Newton's dog, Diamond, what a different pair of universes; while the painting on the optical retina of both was, in all probability, the same." To the Christian philanthropist, and the man of avaricious selfishness, or lordly ignorance, or infidel indifference, what a different pair of worlds must such a vast system as that of Hinduism ever present,—while most of the palpable phenomena that address the outward eye may be the same!

At the same time, it must be owned that there never perhaps was a case in which mistake was more excusable, and mis-statement less reprehensible; as there never was a people that could more readily assume a fictitious character, and throughout sustain it with more admirable art. In the presence of men of wealth, and influence, and power, who have favours to bestow, or whose ample expenditure is the source of ceaseless emolument, never did flattery assume a form so insinuating, nor duplicity such an air of natural integrity, nor vice such a cloak of impenetrable secrecy. And hence, in the entire want of familiar acquaintance or any tendency towards social intercourse, and viewing the most plausible and interested reporters as faithful interpreters and representatives of the general system, have even honourable men been led to speak and write of the Hindus, as a race, so *amiable*, *gentle*, *and virtuous*—a race, so *refined*, and *civilized*, and *happy*, that it would be cruelty to disturb them in the continued possession of their social, and civil, and religious polity. But before those, from whom no worldly fa-

vours or honours are to be expected, and whose sole purpose it is to educate and rear souls for eternity, old nature usually exhibits itself without a covering, and the exterior surface of flimsy moralities is seen to conceal beneath a sink of the most hideous deformity. It is always invidious, and, in numberless exceptive cases, utterly fallacious to describe national character in the gross. Keeping, however, all real exceptions and fictitious appearances out of view; and bearing in mind that India is composed not of one homogeneous people, but of sundry races and tribes, physically and morally, the most diverse;—the penetrating observer may have still to report of the *great bulk* of the inhabitants, that all those representations of them seem to approach nearest the truth that are shaded with the darkest colours. Talk to him of their *amiableness*,—in his estimate what is it? The mere efflorescence of a soft and downy effeminacy. Gentleness? The joint product of weakness and timidity. Politeness? Courtesy, without sincerity or esteem. Fortitude under sufferings? The apathy of a blind fatalism. Patience under provocation? The passive endurance of an unfeeling unimpassioned temperament. Deference and obligingness? The versatile craft of a base and crouching servility. Trustworthiness in service? Self-interested expediency without principle. Diligence in business? The triumph of cupidity over sottish indolence. Liberality? The reckless profuseness of a sordid vanity. Happiness? The animal exhilaration of grossly sensuous enjoyment. Refinement and civilization? Disfigured relics, that

still survive the wreck and ruin of the primitive patriarchal economy. External decorum and general propriety of conduct, as to what meets the stranger's eye? The gloss and varnish of whited sepulchres, that conceal the mass of loathsomeness beneath.—Or, the smile and roseate freshness of their own luxuriant vegetation, reflecting the glories of the upper heavens, and yet, serving only as a treacherous shroud for marsh miasmata, and pestilence, and death.

And oh! were it only possible to remove the darkening veil of artificiality and distance,—were it only possible to expose to view the inmost recesses of Indian moral scenery,—were it only possible to bring the hearts and the vision of British Christians into immediate contact with the childish fooleries, the meaningless rites, the atrocious enormities, the inhuman brutalities, aye, and the licentious abominations that are daily and hourly practised under the venerable name of religious worship; and above all, the self-complacent infatuation with which multitudes dream of ascending by such steps into the heaven of heavens; oh, methinks, the spectacle were more than enough to cause those eyes to flow, that never, never shed a tear over the degradation of fallen humanity; and those hearts to be inflamed with jealousy for the honour of the Lord of Hosts, one chord of which never, never vibrated to the touch of a religious affection!

Is any one now disposed to ask, What is the object of that missionary enterprise on which the Church of

Scotland has embarked, and for the promotion of which you have this day been solemnly set apart to the office of the holy ministry? It is, to announce to those millions, who are still enslaved in sin and exposed to eternal misery, that, to restore and save them, the Son of God himself came down from heaven, to proclaim liberty to the captives, and shed his precious blood for their ransom It is, to beseech them to renounce their numberless penances, and soul-deceiving works of merit, and flee for refuge to the atoning sacrifice and justifying righteousness of the divine Redeemer. It is, to implore them to abandon their countless ablutions, and soul-deluding ordinances of purification, and apply, through faith in the blood of the everlasting covenant, to the Almighty Spirit for the plenteous effusion of his sanctifying grace. It is, to endeavour to persuade these wretched multitudes to abandon all the vile and ruinous infatuations of a monstrous idolatry, and set up altars in their hearts to the only living and true God, and monuments in their lives to the saving name and doctrine of his only begotten Son, and trophies in eternity of the power of redeeming love and sovereign grace.—In a word, it is, that you and your associates may be the honoured instruments, through God's efficacious blessing, in turning thousands from the gates and suburbs of hell, and directing them to the mansions of everlasting happiness,—that, through these thousands, tens of thousands, and through the tens of thousands, ten thousand times ten thousand, may become heirs of glory,—and that, to the Father who

created, to the Son who redeemed, to the Holy Spirit who sanctified them, these countless myriads may sing endless praises to all eternity.

III. Before proceeding to the consideration of positive duties, let us premise a few precautionary hints.

1. To the Christian inhabitants of a northern clime, India presents itself as a *new* world. Every thing connected with its physical appearance, and the state of native society, viewed in any of its aspects, is strange. To people at a distance, no account of it, oral or written, can convey *adequate* conceptions. If intended merely to supply a literary blank in a library of useful or entertaining knowledge, and not a chart for *practical* guidance, a sketch could be furnished that might be weighed by the judgment, contemplated by the understanding, and illustrated by the suggestions of fancy or experience. But let the foreigner visit the scene for himself, and he will soon find that the liveliest portraiture has proved in a great measure delusive—that, from certain peculiarities of time, place, and circumstance, the very outline has been greatly misapprehended ; and the parallel details, suggested by imagination or antecedent experience, often unnatural or false. How uniformly has the truth of this remark been verified, whenever the home or preconceived picture has been contrasted with the realities of every thing Indian ! How often have even the choicest and most significant terms been found to mislead ! How

often has the mind at first been made to wonder, that the same words seemed to bear one meaning in India, and quite another in Great Britain, until made *to feel* that *the things* represented are *only in some respects analogous*, and in *none, perfectly identical!* Now, to dissolve the associations of fancy, and replace them by the realities of sense, is not the business of a day. Beware, therefore, of *first impressions*, and above all, of *first judgments*. Record both, if you will, for future reference and comparison. The vivid freshness of the earlier pencillings, even when modified or corrected by after-knowledge, will tend to infuse new life into the fainter sketches of a dull and monotonous familiarity. But in all your homeward communications, beware of hasty inferences from partial induction, or ill-digested facts, or snatches of observation. Beware, especially, of opinions and statements that may seem to clash with those of your predecessors. It is always better to go slow, than to go wrong. The instant you get afloat among perplexing details and difficulties, that instant pause. And, like a wary voyager, coasting along an unknown shore, when suddenly enshrouded in mist, or overtaken with darkness, drop anchor, and wait till fresh light disclose the safe mid-channel, along which your bark of inquiry may speed its way. Should time reveal any of those errors or mistakes, into which precipitancy is sure to hurry the stranger, correction will be an easy work when neither credit nor character has been publicly committed; and you will rejoice, as a lover of peace and

a friend of truth, that you have escaped the bitter retrospective regret that must result from having thrown in fresh materials, to swell the billows of confusion and discord. And should time confirm any conclusions diverse from those previously formed by others, you will then bring experience to add weight to your authority; and the chastened calmness of long-continued deliberation, to render that authority as inoffensive as may be, in conducting a corrective process, attended with all the natural pains and unpleasantness of an operation in moral chirurgery.

2. Formerly, one of the greatest hindrances to the spread of Christianity in the East, arose from the vicious ungodly lives of our European countrymen. When we think of the time, when in India, the dismal expression, "Christian religion, devil religion," had passed into a proverb,—when, in indignantly repelling the insinuation of dishonesty, even the Hindu was wont to exclaim, "What! dost thou think me a Christian, that I would go about to deceive thee?"—and when in a neighbouring island, the natives were so disgusted at the Christian name, that they obliged the European traders to take an oath that they *were not Christians*, before agreeing to open any traffic or commerce with them:—when we seriously think of such a time, how could the European missionary expect a willingness to embrace Christianity on the part of a people, that must have felt and acted in the spirit of the South American Indians, who constantly protested against "that heaven where the Spaniards were to be

their cohabitants?" And when we think of the state of things, in a place like Calcutta, only fifty years ago,—when, to the customary question on Lord's day morning, "Is it Sunday?"—the customary reply was, "Yes, *for* I see the flag is hoisted;"—when "no *business*, any more than *pleasure*, whether public or private, was discontinued" on the day of rest;—when "the domestic morning work-table was as regularly surrounded on the Sunday forenoons, as the card-table was on Sunday evenings;"—when in rebutting all admonition, it was constantly urged, that "there could be no use in keeping holy the seventh day in a heathen country, since the common people not being, as in England, Christians, the *example* was not needed;"—and when, in attempting to form a small prayer meeting of five or six members, it was found necessary in order to fill up the complement, to advertise for a Christian!—when we think of all this, what chance, humanly speaking, had Christianity of obtaining a fair hearing from the surrounding heathen?

Blessed be God, what a change now! The Christian Sabbath, with its hallowed ordinances, may truly be said to be as well observed in Calcutta, on the part of the British population, as in any commercial town in Great Britain.

But what bearing, it may be asked, has all this on your more immediate labours as a missionary? The practical bearing is obvious. When the British residents, still retaining the honoured name of *Christian*, as if *anointed* by the richest effusion of Divine grace,

rendered it a "proverb, a bye-word, a reproach, and a hissing" among the nations;—when they proved themselves as brutishly ignorant of the Gospel of salvation, and led lives as wickedly unprincipled as the lowest and vilest of the heathen around them, and no one to care for their souls;—and when their foul and ungodly practices became the grandest stumbling-block in the way of converting the millions of blinded idolaters to the faith of Jesus:—piety, patriotism, and even zeal for the conversion of the heathen—all conspired in demanding, that the missionary should devote a large share of his most effective services, to the revival of religion among his own deluded countrymen. But is that obligation alike imperative, in the present altered state of affairs, in the metropolis of British India? By no means. In that city, there are now not fewer than *nine* Protestant Churches,* with more than that number of ordained clergymen, whose *sole duty and business* it is to officiate to the Christian inhabitants. In other words, there are in Calcutta, at least as many stated pastors for the *mere thousands* of its Christianized, as there are missionaries, for the *hundreds of thousands* of its unchristianized, population. You ought, therefore, in ordinary circumstances, to consider yourself as exempt from all obligation to minister to professing British Christians, whether civil or military, merchants or seafaring men; and regard *the whole* of your time, attention, and strength, as sacredly

* Five of the Church of England, one of the Church of Scotland, two Baptist, and one Independent.

due to the perishing heathen. Except in extraordinary emergencies, or under some very peculiar necessity, you ought to account any service statedly rendered to the former, as so much surreptitiously abstracted from the just claims of the latter—an abandonment of your missionary sphere—a robbery of the missionary treasury.

3. Many have gone forth to stand alone amid the multitudes of heathen. You go to join a small, but devoted band, of Christian brethren. These will receive you with open arms; throw yourself unto them with the full bound of generous confidence and love. And the tie which confidence and love first form, let confidence and love continue to cement into the oneness of perfect membership in Christ.

In the common affairs and joint labours of the mission ever act along with them in full concert and co-operation. And, even in your separate and isolated efforts, frankly consult, and freely communicate with your coadjutors—that concurrent unanimity may distinguish all your plans.

While conscious of your parity of ministerial brotherhood, beware of being forward or obtrusive in manifesting that consciousness to those who may be your seniors in years and in service. These, without presuming to arrogate either the reverence of age, or the admiration of superior attainments, might justly feel that the scars which they exhibit, as the trophies of a toilsome warfare, claimed the respectful consideration of a mere novice. And if, from the infirmities of hu-

manity, occasions of variance should unhappily arise, pray, by the grace of God, that you may not be the offender; and resolve, by the same grace, that you may be delivered from the curse of being apt to take offence. In the spirit of our blessed Lord, who kissed the man that had but the moment before betrayed him, be you, however aggrieved, the foremost to show yourself prepared for offers of reconciliation—assured that the first concessions seldom originate with a consciously offending party. Thus to act, will be *real* magnanimity. Whatever causes of difference may arise, endeavour, as much as in you lies, to have them speedily obliterated. Suffer them not to sink into your heart; let them not be retained, if possible, on the tablet of memory; but, beneath it, let them sink into the tomb of oblivion. At all events, send them not away, to thrill the notes of discord, from across the ocean. Even in the correspondence of easy unsuspecting confidence, avoid expressions which admit of being so construed as to imply some injurious reflection on a fellow-labourer. For, you know not, how some future necromancers in the black art of backbiting and malice may drag these from the cabinet of confidential privacy; or, how some future inquisitor may extort from them evidence, that may magnify the slightest failings, and the most trivial inadvertencies, into matters of grave imputation against the men and the mission. Have always the *heart* that would lead you to desire to see your brethren's virtues through a magnifying telescope; and their faults or defects, if

these cannot be wholly overlooked, through the same telescope inverted.

Be not rash in interfering with established plans and modes of usefulness. Such caution by no means implies that the present order of things admits of no amendment. Quite the contrary. The general system is indeed based on fundamental principles, which we hope to see unaltered. But the application and working of these, in mode, and manner, and detail, may be endlessly diversified. In this respect, the system is one of indefinite flexibility and expansive power. And how could it be otherwise, if, not merely *prospective* but *progressive* utility was distinctly aimed at, and provided for? It is not in a country like India, the same as at home, where maturity has, to a great extent, long stamped its fixing signature on the forms and the institutions of the people. There, all things that imply a change for the better may emphatically be said to be in a state of infancy, and most things, scarcely visible, in embryo. Definitely to legislate for such a state of things, would either be to fix the regimen of manhood upon a child, or to extend the regimen of childhood unto the man! Those, on the field of labour, must be frequently called upon to judge of the nature of growing necessities. In all things around there is perpetual change; and wisdom and prudence must be exercised in providing for it. Experience will suggest new corrections. Arrangements highly useful at the commencement, it may be absolutely necessary to abandon altogether. And plans, which

may have been the fruit of much thought, must undergo successive alterations, to meet the rapidly progressive nature of improvement in a partially cultivated field.

Still, such changes ought to be proposed as the result of actual experiment, and not of closet speculation. And herein lies the force of the caution. A new comer is ever apt to be a mere theorist. To the instinctive sagacity of experience his views may appear little better than the reveries of a dreamer. Beware, therefore, of home-formed plans and projects. Many have gone to India brimful of theories, and returned as emptied of them as if the mind had been turned into perfect vacancy. Clear your way well, before you assume the onerous and invidious office of a reformer of the measures of your predecessors and associates in the mission. Let your proposals never appear, directly or offensively, to impeach their character for wisdom, or judgment, or consistency. Let them gradually rise in the form of modest suggestions and gentle insinuations. Let it be seen and felt that it is the good of the cause which is the great animating principle, and not the gratification of any personal ambition, the love of superior distinction, or the promotion of favourite or peculiar views. Should any part of the existing machinery seem sluggish and inert, be not hasty in condemning it as ill-adapted or useless. Remember that, as no material machinery is of itself physical influence, so neither is any moral machinery of itself practical influence. There must be an extraneous power to set one and the other in motion. There

must be a living intelligence to direct and apply the motive force, and resultant action. Instead, therefore, of at once consigning to destruction what, at first view, may appear wholly unproductive, be it your's to strive, through grace, and let in a living spirit among the wheels,—reserving all your destructiveness to be let loose on the fabrics of error.

4. In the scene of your future labour, you will meet with missionaries of almost all the leading religious denominations in Great Britain. In this respect, Calcutta differs from most other mission stations in the world. Now, regardless of the frightful dissensions at home, we earnestly exhort you to exhibit, towards all of them, the attitude of Christian forbearance and brotherly love.

There was a time when the Calcutta missionaries acted *almost wholly apart* from each other. What was the consequence?—The growth of a vigorous crop of surmisings, and jealousies, and collisions.

Now, since it is the very nature of *distance and opposition* to dissever and scatter, and the very nature of *contiguity and coincidence* to bind and cement, would it not be well, first to endeavour to inquire into, and discover those subjects on which all are *agreed*, rather than keep the eye of a keen inquisitorial inspection constantly fastened on topics, on which even good men may *differ?* And should these be found to involve none other than *the universally acknowledged fundamental principles of Christianity*,—or those grand and transcendent verities, which *alone* lay the foundation of real concord on earth, and true blessedness in heaven,

—would it not be wise to allow all little points of difference to be cast by them into the shade, for the sake of enjoying, in happy and undisturbed union, the bright effulgence of their glory? To aid in the attainment of such a blessed end, it was at length proposed and resolved to hold a monthly prayer meeting; and, thereafter, a conference for friendly counsel and advice, respecting the mutual furtherance of plans, and the removal of difficulties. And what was the effect? Often, often, while the cry of joint supplication was ascending, it seemed as if fire from heaven came down, and licked up the bitter waters in the trenches of jealousy, and kindled the fuel that ought ever to be kept blazing on the altars of Christian charity. And as the tide of peace, and love, and brotherly kindness increased, all seemed sincerely resolved to merge the mere circumstantials of the common faith in the Divine amplitude of the Christian spirit, and unite, as with one heart and one soul, in assaulting the strongholds of heathenism. And where is the Christian man, who can look at the cross of Calvary, whence peace and good-will has come streaming to the children of men, and not rejoice in such a state of things? Where is the Christian man, who really expects to embrace every redeemed spirit in heaven, with the fervour of a seraph, that will not join in the solemn exclamation,—God forbid, that the unholy jealousies, and ungodly rivalries, and relentless enmities, that have rent asunder the bonds of communion in this land, should ever, ever be transported to desecrate the shores of India!

Only consider the disastrous results that would ensue from introducing those matters of "doubtful disputation," that convulse the Christian communities of this land.

It is of the very nature of all controversy to swell as it advances. Every new rejoinder suggests fresh occasions of difference. From the sifting of each difference, new ones start up, and, from the agitation of these, others still. And such is the fatal aptitude for multiplication and increase, that that which, originally, may have appeared but as a speck in the horizon, expands by onward accession, till it dilate itself over the whole heavens—shrouding the very essentials of Christian faith and practice in one mantling gloom.

And, if this be the lamentable effect of controversy in general, how much more so, of that which all experience proves to be so apt to degenerate into the personal! Here the feelings, and latent motions, and impulses of the soul soon array themselves as interested parties. Wounded and exasperated, these crave for revenge. As the combat thickens, a whole brood of fiery spirits may be waked from their slumber. And these, seizing on the reins of government in the citadel of head and heart, may become too implacable for any human emolients to appease, and too potent for any human spell to exorcise. In this state of mind and feeling, parties are hastening to the brink of an abyss. A few steps farther, and into it they plunge. And then, carried away by the main current, and tossed about by contrary tides, they are sure to miss the fair breeze of

charity, loose the chart of principle, drop the helm of discretion, and fail in reaching the haven of reconciliation and truth. Surely, surely, the arch-deceiver has never gained a more decisive victory, than when he has tempted the Christian combatants to turn aside from the pursuit of a common foe, and squander away precious time and precious opportunities, in scanning and sifting their own petty, paltry, points of difference; and, instead of exercising the patience and forbearance of saints, convert such points, under the fair guise and semblance of jealousy for the truth, into objects and occasions of all-devouring strife! Having once triumphed in transforming devoted zeal against idolatry and superstition, into fiery zeal against the non-essentials of religion; having prevailed in turning the united phalanx of leaders in the army of the faithful, into disunited partizans, seized with the fatal ardour of waging hostilities against each other; and having succeeded in causing the antagonist truth to be lost sight of, amid the fire and the smoke of that artillery, which was first pointed in its defence, but is now plied in destroying the defenders;—well may the great enemy of God and man suspend his vigils, and retire to his aerial halls, to enjoy at leisure the strangest spectacle under the sun!—The professed heralds of salvation fiercely contending, to earn fresh laurels for their great adversary, instead of new crowns for their own Immanuel!

And what an insuperable stumbling-block in the way of evangelizing the surrounding heathen! With

what disdainful scorn, may they not turn round to those who profess to have gone forth, in pity and compassion, to deliver them from the chains of error, and say, Since all of you are at war against each other—one contending for this, and another for that—one canonizing, what another is as ready to anathematize—and every one solemnly protesting against all tenets but his own,—must it not be wiser and safer for us, to retain and confide in our own time-honoured systems, than entangle ourselves in the new labyrinth of yours?

We charge you, therefore, dearly beloved brother, not to allow the wild fire of polemic partizanship to be carried along with you, out of this distracted land—that partizanship, which, in struggling for the peculiarities of sectarianism, would rob us of some of the fairest attributes of Catholic humanity; and, instead of earning for us a title to the designation of saints, would render us unworthy of the denomination of *men!* Or, if one small spark should still remain undetected as you leave these shores, pray that, ere you quit the bosom of that mighty stream, in whose waves have been engulphed the bodies of thousands and of tens of thousands, in the vain hope of gaining an immortality of bliss,—pray that, there, the last lingering atom may be engulphed and extinguished too!

IV. As to the *duties*, in the discharge of which you will be expected to engage, something must be now addressed to you.

To enter into details is impossible; or, if it were not so, no details would prove wholly adequate. To an admiral, on assuming the command of a fleet, or a field-marshal, that of an army in time of war, what instructions from the ablest minister of state could meet all the possibilities and contingencies, which may lie undeveloped in the womb of futurity? General counsels may and ought to be supplied; but new difficulties will arise—new events transpire—new combinations be formed, which no human counsel could possibly have anticipated. Much, very much, must therefore be left to the discretion and the wisdom, and promptitude, of all who may be intrusted with offices of such high responsibility.

Thus, too, it must be with every missionary who is commissioned to conduct a Christian warfare in the hostile realms of heathenism. His case, in no degree, differs from that of all of every name and profession, who enter on foreign fields and untried services. But if he has the spirit of the Christian hero, unexpected trials, obstacles, and inconveniences, will only prove like "ramparts of straw before an invasion of fire." At the very outset, he may encounter a state of things of which no account, however varied or accurate, could have enabled him to conceive the reality. No previous description can supply the place of personal experience, or contemplate every varying exigency.

In your case, one duty of a *negative* description is very obviously marked and defined. You are not sent to a field either wholly unknown or uncultivated.

There, a certain line of missionary operation has been carried on, which has met with the cordial approval of the Christian people of this land, and to the prosecution of which the Church of Scotland is solemnly pledged. You are, therefore, sent, in the first instance, not to originate new measures, but to assist in giving greater efficiency to the old. Neither are you sent to upset or innovate, but to strengthen and uphold.

As to *positive* duties:—those, on which you are more immediately to enter, may now be briefly enumerated.

1. You are aware that, from the first, the mission was designed to embrace all the departments of labour that have been resorted to, and found efficacious, by societies of different denominations, in reclaiming the wastes of heathenism,—such as the Christian education of the young,—the teaching and preaching of the Gospel to adults,—the translation and distribution of the Sacred Scriptures, and religious tracts, &c. These are the means sanctioned or ordained of God;—this, the instrumentality that must prove, through the agency of the Holy Spirit, irresistible in its efficacy—infallible in its ultimate results.

And how is this grand instrumentality to be brought to bear on the teeming millions of India, that these may thereby be awakened, regenerated, saved? Is it conceivable that in a field so vast, the magnificent design can be executed by the *direct immediate* exertions of a few *foreign instructors*, labouring, as these

must ever do, under numberless disadvantages? If not, what is to be done? Instead of scores, or even hundreds of agents, the exigencies of the case loudly call for thousands and tens of thousands. Whence are these to come? Or, shall we sit down with folded hands, indolently waiting till these thousands and tens of thousands, some how or other, arise,—we care not whence, and know not how? No. This were to despise those means of raising them which God himself, in the dispositions of providence, hath placed within our reach—means, which in times past he has so greatly blessed in this and other lands, and which, we confidently believe, he will ever continue to bless, when employed in humble dependence on Almighty grace. To meet, therefore, the fearful exigency, and yet, as speedily as possible, consummate the glorious end, the General Assembly of our National Church determined to put forth a portion of its strength towards the formation of an *effective native agency*,—an agency consisting of men who, from being habituated to the climate, from their vernacular acquaintance with the languages, from their knowledge of the manners, customs, feelings, sentiments, and prejudices of the people, would possess unrivalled facilities in bringing the Gospel of salvation within reach of the millions of their benighted countrymen! And are we not warranted, hence to infer, at once the necessity and the lawfulness of such a Christian Institution as that founded and supported by the Church of Scotland in Calcutta?—an Institution which has, for one of its

grand specific objects, not merely the general dissemination of sound knowledge, literary and religious, but the raising up of a body of duly qualified natives, who, as teachers, catechists, and preachers; translators, and tract distributors, can labour with *peculiar* effect in disseminating the light and life of Christian truth, throughout every province in the land?

From *the first*, the Institution was designed to consist of two departments,—the one, preparatory; the other, of a higher order—the one, rudimental; the other, collegiate. The object of the *former* is to initiate the boys into the elements of Grammar, History, Geography, Arithmetic, in connection with the principles of Christianity. The object of the *latter* is, to perfect an acquaintance with Chronology, Geography, and History—natural, civil, and sacred. And the course is intended to embrace, more or less extensively, as growing circumstances may admit, all the higher branches of Polite Literature, as well as all the various departments of Moral and Economic, of Mathematical and Physical Science. The feature, however, that peculiarly distinguishes the Seminary is,—the regular and systematic study of the Christian Scriptures; the Evidences of Religion, natural and revealed; and Doctrinal and Practical Theology.

Now, in conducting the multifarious details of the Institution, you will be expected to take your full share, in concert with your predecessors, from the very time of your arrival.

Other branches of missionary labour can only be

effectively entered on, after the lapse of months, or even years. Should you, for example, have good reason to expect a more enlarged freedom in *public* "preaching," when transported to that burning clime, than most Europeans enjoy, still, before any profitable intercourse could be maintained with the mass of the people, much time must necessarily be expended in acquiring such an idiomatic form of speech, and in gaining such an intimate acquaintance with their habits of thought and long cherished opinions, as would enable you to address them with effect. But, in the Mission Institution, there is a large and effectual door opened for *immediate* exertion. Is it not natural, therefore, and reasonable, and just, that that which, in the first instance, is found to be most practicable, should first of all engage a due share of attention, and call forth a portion of your best efforts? And when present plans have been more matured, and present systems better established, and present means of operation further advanced, your mind will not only be more at liberty, but much better prepared, if prompted by inclination or a sense of duty, to enter upon other connected or separate departments.

From the line of action on which you are *first* to enter, as already pointed out, duties will necessarily devolve upon you, which were not wont to be associated with the avocation of a missionary to the heathen. In the earlier stages of the modern evangelistic enterprise, the missionary went forth under a firm persuasion and ruling impression, that his single ob-

ject was, directly and exclusively to preach the Gospel, through the medium of the vernacular tongue. Experience, however, has often succeeded, where reason had failed, in enforcing the conviction, that without the effective co-operation of a competent native ministry, the Gospel can neither be generally communicated, nor permanently maintained in any land. This conviction has necessarily, in many cases, led to a corresponding change in the mode of action. Instead of being wholly occupied, in a direct and personal communication of the Gospel to uneducated adults, some have been called on specially to devote themselves to the task of qualifying natives to become teachers and preachers to their heathen brethren. And this fruit of a Christian ministry being now deemed essential, it were worse than folly, to neglect or despise the cultivation of the only tree, that can be made effectually to yield it.

Leaving, therefore, behind you all the arts and trammels, all the pomp and parade, of ministerial consequence, in the artificial state of society in this land,—and having the love of souls uppermost in your heart,—you must not decline condescending to the lowest services that may, directly or indirectly, immediately or ultimately, subserve the great object of your mission. Mindful of the exhortation and example of the Saviour, and his rebuke to the disciples, you must not reckon it an employment beneath the dignity of your character or office, should you, for instance, be called upon to assist in rearing up the youngest of a

rising generation,—provided you can really benefit them, and, through them, transmit to posterity those principles of truth and righteousness, that tend to gladden the earth and people the skies.

To the carnal mind it may seem, no doubt, more dignified, and, to the carnal feeling of self-importance, it may minister more gratefully, to sit in the Professor's chair, or stand erect in the Pastor's pulpit, than to exercise the humbler office of teacher or catechist. But, without the labours of the two latter, the ablest lecture and the best digested sermon may be utterly thrown away. To be engaged in embellishing the state apartments of a palace, or in fabricating a new crown for royalty, is, beyond all question, a nobler employment than to be digging the rubbish for a foundation, or excavating the drossy ore in Peruvian mines. But, without the latter, where were there room for the former? In every undertaking, great and small, there must be a beginning. If we neglect to begin at the beginning, we must spend our labour very much in vain, and our strength for nought. And in a work of magnitude, should there be few or none to stoop to the drudgery, we must, if bent on its execution, set our own shoulder to the yoke, and begin ourselves. The General, who, in pushing a campaign, on whose success depended the prosperity of millions, would refuse in certain emergencies, to take the pioneer's pick-axe into his hands, must surely prove himself utterly unworthy of his solemn trust and high commission.

It were infinitely to be desired, in order to insure the largest amount of success, that a perfect *division of labour* could be effected,—that each missionary could have that sphere of duty allotted to him, for which he was best fitted by previous tastes and habits, talents and acquirements, and that every one on leaving these shores, could be informed, what specific department he was expected to occupy :—Since, it may well be laid down as an axiom of dear-bought experience, that no man can do *every thing*, either *at once*, or *in succession, and do all equally well.* Such a distinctive apportionment of duty has all along, to a certain extent existed. But the smallness of the number of labourers, and the perpetual contingencies from sickness or removal, have, hitherto, precluded the possibility of a perfect division. Neither, from the same causes, is it possible now. This, therefore, you ought to keep constantly in view. And whatever may be your initial vocation, and whatever your own natural predilections, you ought, by free intercourse and occasional reciprocation of duty with your brethren, to hold yourself in readiness to supply any temporary vacancy that may occur in any department, *from the highest to the lowest.*

2. The nature and importance of this subject may be farther illustrated by an historical incident.

The *very last day*, on which he who now addresses you, was privileged to visit the Institution, which he hopes will ere long be benefited by your presence,—and while already labouring under the incipient stages

of that malady which finally drove him to seek temporary refuge in a more hospitable clime,—it was in the company of a gentleman, who has been honoured in making sacrifices for the furtherance of the Gospel, that have fallen to the lot of few in this self-seeking, self-pleasing age.

After the lower classes were rapidly inspected, the highest, consisting of about fifteen, was assembled in a small apartment adjoining the main hall, for the purpose of undergoing a more minute and searching examination. The young men were first of all questioned as to their attainments in general learning, such as, geography, history, economic science, and geometry,—in all of which they acquitted themselves to the no small surprise and delight of the examiner. He, however, felt more interest in ascertaining their progress in religious knowledge. In that department, they were minutely questioned on the necessity and credibility of Divine Revelation,—the leading external evidences from miracles and prophecy,—and all the leading doctrines of Christianity.

To most of the queries, ready and appropriate answers were returned. But when the condescension and love of Christ in dying for guilty sinners became the leading theme, the visitor's own soul suddenly caught fire, and from teacher or catechist, he suddenly turned preacher. And with such fluency of speech and fervour of manner did he dilate on the wonders of redeeming love, that the attention of the most inconsiderate was rivetted. As he proceeded, one and

another was observed stretching out his head, as if eagerly drinking in the stream of utterance. The eyes of one in particular, whose shoulder still bore the sacred Brahmanical thread, were seen copiously suffused with tears. The speaker could not but *feel* that every word was distinctly understood, and every sentiment sending back, for the time, a responsive echo from the heart. Penetrated with holy joy, he suddenly started up, and with characteristic warmth, thus in substance addressed the missionary:—"Dear brother, how is this? Will you explain the matter to me? This is what I have been in quest of ever since I left old England. At the station where I laboured for years, I almost daily exhorted the *adult* natives, as I have now done these, and often with far greater earnestness. Some *appeared* to listen attentively and some did not. But, in the case of the most attentive, I always painfully felt, at the end, that there seemed, as it were, a *crust* between their mind and mine,—and that, all the while, I was only playing round and round the *outer surface*, without ever being able to get *within*, or *beneath*. But here, I feel,—I cannot but feel, —that *every word is finding its way within*. In fact," added he, with peculiar emphasisi, accompanied with corresponding gesture, "*I here feel, as if I could empty the whole of my own soul into theirs.* How is this?"

Instead of returning a direct or immediate answer, the missionary, turning round, opened the door, which disclosed to view the busy scene in the larger hall. At the further extremity of it, appeared conspicuous,

one of the native monitors, with his long rod, in the centre of a group of children, ranged in a semicircle in front of a large frame. Along the frame, in horizontal grooves, were seen, inserted, the letters of the alphabet, printed on moveable wooden slips. "*There*," said he, directing the visitor's eye to the alphabetic operation, "*There, is the true explanation of what you have now witnessed and felt—the real source and origin of what has now transported your soul.* When a candidate for the ministry in Scotland, well do I remember how I would have loathed such employment, not only as insufferably flat and dull in itself, but as beneath the dignity, and utterly derogatory to the character, of the clerical office. But, on arriving at this place, it was soon found that the institution of some such initial process, *with a specific view to the systematic attainment of higher ends*, was imperatively demanded, as *auxiliary* to the *ultimate* renovation of India. The sooner, therefore, it was begun, the better. Accordingly, on the principle of becoming *all* things to *all* men, and *new* things in *new* circumstances, the resolution, once formed, was promptly acted on. And there, in that hall, about four years ago, did I betake myself to the humble, but essential task, of teaching A, B, C. Pilloried though I was, at the time, in the scorn of some, the pity and compassion of others, and the wonder of all, the work, once begun, was, through good report and through bad, strenuously persevered in. And this day you have been a delighted eye-witness of some of the fruits. The processes, that followed the

alphabetical training, tended, in a gradual and piecemeal way, to the breaking up and removing of that *very crust*, which interposed an impassable barrier, between your instructions and the minds of your *quondam* auditors. And, if it had not been for these rudimental and subsequent processes, you might this day have found only listeners with incrusted minds, instead of hearers, with open understanding to take in all your meanings, and relaxed hearts to receive the impress of your animated exhortations. And tell me now—do tell me candidly—*if it was not worth while to begin so low, in order to end so high?*"

"Indeed, indeed," replied our warm-hearted friend, "this does throw *new* light on the whole subject. I frankly confess to you, that I left England an avowed enemy to *education*, in any shape or form, in connection with missions; but I now tell you as frankly, from what I have seen this day, that I shall feel myself, henceforward, at liberty to avow myself its friend and advocate."

Does not an incident like this, prove something more than the mere propriety of *not being above* engaging in any drudgery, however humble, that may eventually conduce to noble ends? Does it not open up a distinct glimpse of the *working—the natural tendency*,—and legitimate *effect* of a system of thorough educational training, on Christian principles? And was it the least pleasing feature in the experiment, that a herald of salvation, from a far distant land, was at once enabled to *preach the Gospel* to a number of im-

mortal souls?—Yea, and *preach it more effectually, and with a happier consciousness of resulting impression*, than he had ever been privileged to do, in the hearing of any other class of heathen adults? Here, surely, was the saying verified to the apprehension of *sense*, that "the school is the nursery of the Church."

3. The grand object being, to rear up a number of well-educated agents, the constant medium of instruction in the higher or collegiate department of the Institution is *English*. We exhort you, therefore, to encourage to the utmost, the cultivation of it.

The propriety of this may not be so obvious to you now, it will be *self-evident* when you reach the field of labour.

The case stands thus,—For the great mass of the people, Bengali, the vernacular dialect, alone can be the instrument of instruction. The futility of the attempt to supplant the native language by the forcible introduction of a foreign tongue, can only be surpassed by its extravagant absurdity. No such attempt will any sane person ever sanction, far less advocate or propose. On the contrary, we exhort you to lose no time in mastering that language yourself, and insisting that all the young men, under your charge, study it grammatically too. The acquisition of it, as the medium of instructing the mass of the population, is indispensable. But, while it is acknowledged that the Bengali language alone is available for imparting an elementary education to the people at large, it is asserted, as a simple matter of fact, that this language

does not afford any adequate means for communicating a knowledge of the higher departments of literature, science, or theology. It is no more fit for such a purpose, than the English itself was, a thousand years ago, to represent the whole range of Grecian literature and philosophy. And if it had the requisite vocabulary, it has not the necessary books. No original works of the description wanted have yet appeared; and, though the Bible and several minor publications have been provided by missionary talent and perseverance, no translations have yet been made, in any degree sufficient to supply materials for the prosecution of the higher objects contemplated. Neither is it likely, in the nature of things, that either by original publications, or translations of standard foreign works, the deficiency can be fully or adequately removed, for such a number of years to come, as may leave the whole of the existing, and several successive generations, sleeping with their fathers.

What then is to be done? It is here that the English language, presents itself as incomparably the best instrument for the noble purposes in view. But how can a language, so alien to the idiom of oriental tongues, be introduced? How can it! Why, it has been already widely introduced. It is a *fact*, that there is an extreme anxiety among a large portion of the natives for the acquisition of it. It is a *fact*, that native youths discover a remarkable aptitude for the acquisition. It is a *fact*, that numbers have already mastered the language so as to write and converse in it with consider-

able fluency. It is a *fact*, that many young men have become as conversant with the literature and science of Great Britain, as most British students of the same age. It is a *fact*, therefore, that numbers are well qualified to read the Christian Scriptures in our admirable English version, peruse treatises on Christian evidence, and expositions of Christian doctrine, and appeals on the subject of Christian duty and privilege, directly in the language of their authors. This, surely, is no ordinary blessing. This is not to impart knowledge, whether common or sacred, by measure —to bestow it with niggardly hand—to dole it out of our treasury by scraps and fragments, in versions and translations, accurate or inaccurate. No; this is at once to present numbers with the key of knowledge —of *all* knowledge, literary, and scientific, and religious—knowledge, which ages of time, and hosts of translators, could never furnish—knowledge, which, in quantity and quality, the works written in all other languages, living or dead, of the world besides, could not collectively supply!

Is there not something in such a statement calculated to arrest the attention of the dullest? Is it, in very deed, true, that that language, which of all others is the most effective medium, for pouring in upon the millions of India, the entire stream of vivifying knowledge, is the object of general and eager demand?—a demand, in that part of the country to which you proceed, far beyond our means of supply? And who can fail to perceive in this, the most signal interposition

of Divine Providence in behalf of the people of that benighted land—Divine Providence, secretly and unconsciously inclining their hearts to crave for one of the most potent instruments of their own final emancipation from the yoke of ages? Verily, it is the doing of the Lord, and wondrous in our eyes!

Another most important view of the subject is this:—At most of the mission stations throughout the world, a labourer, on his *first* arrival, finds himself as helpless as a man sent to the quarry without a hammer, or to the forest without an axe. He is speechless, and therefore, useless, till he acquire the language. The acquisition of this, with most, will be the business of a twelvemonth; and with numbers, a great deal more. Now, how many are not privileged to have their tongues unloosed at all? How many have actually been cut down by death, or driven with shattered constitutions from the field, before preaching once; or holding even one intelligible conversation with the natives, on the subject of their everlasting welfare! And what a source of harrowing reflection this, both to sender and sent! The preparation of years; the expenses of education, voyage, and maintenance; the dreary period of weeks and months spent in the very presence of perishing multitudes—all lost—profitlessly, irrecoverably lost! How it would have cheered the departing labourer if, even once, during his brief sojourn, he had been in close contact with the native mind—dropping the seed of life, which might spring up after many days, and bear fruit for immortality!

Different, indeed, if spared, will be your position. From the *first* day of your arrival, though among a people of strange lips, and still stranger habits, situated at the distance of half the globe, your tongue will be at once united to hundreds—hundreds, who, from the process of instruction that has been adopted, have already mastered your vernacular language; and who are as fit recipients for *immediate* instruction therein, as any corresponding number, of the same age, in any of our home institutions. And is not this an inestimable privilege? However short may be the allotted time of your pilgrimage;—that time may be intensely occupied in the *direct* work of propagating the everlasting Gospel. Yea, should you be but *a single day* on the field of action, (and God in mercy grant that your days may be many,) on *that* single day, you may be the instrument of converting a heathen to the true God; and he, of converting others. And thus, may your spiritual being be transfused and multiplied through perpetual generations!

From all these, and other reasons combined, we earnestly exhort you, to encourage to the utmost the growth and extension of the English language, as the instrument of boundless blessings to India.

4. Through the medium of the English language, it will be your part to assist in pouring in the full stream of European knowledge.

On this subject, many doubts and mistakes have from time to time arisen. It has, however, been frequently shown, how the knowledge in question tends

to whet the faculties, sharpen the intellect, and expand the whole sphere of mental vision; how, owing to the incorporation of literature and science with the religion of India, true information on such themes lays a train which, when it explodes, must shatter the whole hideous fabric of Hinduism into atoms; how it supplies the means of enabling us to exhibit an impressive and overwhelming view of the external evidences of Christianity; how it furnishes native labourers with a magazine of weapons, offensive and defensive, in conducting the mighty warfare with idolaters, Pantheists, and infidels of every grade;—all this, and much more, has often been exemplified with a copiousness of detail and a redundancy of illustration, that ought to banish all old misconceptions, and render the growth of new ones all but impossible.

But, should any of the lowering clouds of misapprehension not yet be dissipated; should a smooth passage not yet be opened up into the haven of conviction; should any of the objectors still continue to rehearse their stale and starveling doggerels of doubt and suspicion, probably the best reply would be, an expression of compassionate regret,—and the best apology, to suppose that "they know not what they do."

Forbearing, therefore, at present, to enter on the subject at large, there is one view of it that ought to satisfy even the most scrupulous pietists. These are constantly demanding Scripture precedents. To the law and the testimony, let us now appeal.

Think, then, of our blessed Saviour amid the de-

serts, the wildernesses, and the mountains of Judea. Why did these solitudes, which for ages slumbered in undisturbed silence, save when the evening breezes sighed, or the raging tempest swept harmless over their barrenness, suddenly become animated by the tread, and vocal with the sounds, of innumerable multitudes? Did men throng to the Redeemer, for the *single* and *sole* purpose of hearing words of sweet salvation flow from his hallowed lips? No. Why then? The report had gone forth, and all the cities of Judah heard, that with him resided a mysterious power, that caused the very elements to rebel against their own native and inherent properties. And they brought unto him the blind, and the dumb, and the lame, and the maimed, and the sick, to be healed.

Did the blessed Saviour reproach them for the *secularity* of their *motives?* Did he send them away as betraying a state of worldly feeling, which rendered them unworthy, or unfit, to listen to the words of eternal life? Did he sharply rebuke them, for supposing that he had any thing to do with the *physical*, the *corporeal*, or the *temporal* comforts of man? Did he assure them, that his *single aim* and *exclusive object* was to proclaim the glad tidings of salvation? No such thing. He that knew the heart of man, knew better how to gain access to it. He that knew the infirmities of man, knew better how to make allowances, deductions, and abatements for ignorance and prejudice. He felt, that directly to promote man's temporal well-being, was not incompatible with the advancement of his

eternal happiness. To alleviate suffering, he felt to be a legitimate object in itself; and he knew full well, that a boon of a temporal kind was the only one which the carnally-minded could spontaneously ask, as it was the only one which they were enabled spontaneously to appreciate. He knew more. He knew, that to bestow a favour eagerly sought, because its object was highly valued, would be the surest means of gaining attention to the nobler ends of his heavenly mission. Accordingly, at the bidding of his omnipotent will, he fed the hungry, cleansed the leper, and healed all manner of diseases. By such welcome favours, he excited the gratitude, and awakened the admiration of the multitude. He unstopped the ears of the deafest, and relaxed the rigid fibres of the most obdurate heart. And, when all were under the full glow of grateful feeling and raised expectation, he poured out those gracious words, which extorted from the stoutest adversaries the memorable confession, "Never man spake like this man."

And can we err in imitating so Divine an example? We are not armed with the power of working miracles. We cannot open the eyes of the blind, untie the tongue of the dumb, or cause the lame man to leap as an hart; but there are other temporal favours which the people of India crave at our hands. They crave for our language, our arts, and our sciences. The knowledge of these it is in our power to communicate; and the communication of them would tend to alleviate

rdships, and multiply a thousand-fold the

comforts and enjoyments of life. Shall we then refuse to confer a boon which the people are already enabled to prize, and which they eagerly long, for our generous sympathy to bestow? Shall we refuse it, under the pretext, that being merely a secular benefit, the heralds of salvation can have nothing to do with it? Above all, shall we refuse, when we know that in receiving it, the people are ready, yea, predisposed, to receive all else, of a higher nature, which we have to convey?—that, in receiving what they themselves value, their hearts must be called out in gratitude for the gift, and thereby prepared to listen with greater candour and attention to those spiritual truths, which it is our grand end to communicate? Surely, if, in such circumstances, we refuse, instead of imitating either the letter or the spirit of our Lord's example, we must be flatly contradicting both!

But, in conferring temporal benefits, through the medium of "useful knowledge," in any of the departments, literary or scientific, beware of ever being betrayed to drop the missionary character. Keep ever in view the all-perfect model and pattern of our Lord and Saviour—the Great Teacher—the very Prince of missionaries. Instant in season and out of season, resolve, like Him, never to forget the *grand end* of your mission. When imparting knowledge which more directly bears on the amelioration of man's condition in time, never lose sight of that higher knowledge which regulates the interests of eternity. Let the grateful sense created, on account of favours, sought for, and obtained,

be constantly turned into a vehicle for conveying other favours, which, though not sought for, may thereby be more advantageously imparted. Watchfully seizing every recurring opportunity, be ever ready to strike in with some practical suggestion, inference, or application, naturally, and as it were, incidentally, arising out of the subject taught. Cultivate the holy art of converting every fact, every event, every truth, every discovery, into a means, and an occasion of illustrating or corroborating sacred verities. Endeavour to realize in your own experience the truth of the remark, that perhaps the most efficacious mode of instilling moral and religious principles, particularly in the case of youth, is, "at choice moments, and when all minds are seen to be in a state of gentle emotion, and in a plastic mood, to drop the word or two of practical inference—to announce the single, pithy, well-digested sentiment, which shall, by its natural affinity with the excited feelings, at the moment, combine itself with the recollected facts."

In this way, all knowledge must soon cease, in your hands, to be any longer *merely secular;* seeing that it may all be baptized, so to speak, into the name of Jesus. Indeed, considering the holy uses which all knowledge may be made to subserve, as taught and applied by a pious and skilful missionary, it ought to drop the misleading application of "secular" altogether. If even the products of earth, the silver and the gold, and the wood and the stone, which were dedicated and set apart for the special service of the

temple, could, from such consecration, be denominated *holy;* how much more, the superior products of mind, when similarly consecrated to the garnishing of a spiritual temple in the souls of men? Or, if the term "holy," so applied, be thought too violent an innovation on modern usages and current practices, why not coin a designation that may prove unobjectionable? And, since *all* knowledge, in a missionary institution, may, and ought to be, enstamped with religious tendencies, and made to bear on religious ends, instead of speaking or writing henceforward, of "the religious and the secular departments," would it not be more strictly accordant with the truth and reality of things, to speak and write of "the religious and *sub-religious* departments."

5. It has been asserted that believers have nothing to do with *Natural Science*. Strange assertion! For what is natural science? If true, what is it but the record and interpretation of God's visible handiworks? And has the Great Creator deemed it worthy of his great name to produce aught, which it is unworthy of any of his creatures, far less of any of his own adopted children, to know and to understand? Believers, nothing to do with God's works! Why, we would exhort you to assume at once the highest ground, and demonstrate, in all your teachings, that believers alone are properly enabled, and alone are justly entitled to scan and enjoy these works.

Unbelievers do talk of tracing the footsteps of Divinity, and more especially the prints of his power,

wisdom, and goodness, in the works of creation. But do you tell them, in the language of the schools, that such footsteps and prints "have only some impresses or notices of causality, which, unillumined by revelation, can never amount to such a perfect portraiture or image, as would be the representation of a cause, according to the similitude of his specific form, and not only of his causality." Tell them, that it is the Bible which, to the eye of the believer alone, throws the glow of heavenly radiance over nature, that converts it into a mirror reflecting, though dimly, the true pictures or likenesses of things supernatural,—that it is the Bible which, to the eye of the believer alone, elevates and divinely irradiates all visible objects, by instituting the whole into one vast magazine of types and emblems, which body forth a faithful, though faint, expression and pattern of invisible truths,—that it is the Bible which, to the renewed and sanctified eye of the believer alone, exhibits the character, the express image, the substantial engraven form of the Eternal Godhead, in the wonderful person of Immanuel, who is the brightness, the effulgence, the shining lustre of all God's essential perfections, and transcendent attributes.

Unbelievers do talk of "rising through nature, up to nature's God." But tell them that *such* uprising is impossible,—that such communing must be with a phantasm of their own diseased imagination, and not with the real Author of nature,—that it is only in, and through Christ, the Mediator, that the Holy Jehovah can be approached, or can vouchsafe to hold any com-

munion with his sinful creatures ;—that if, out of Christ, access to him be sought, whether through his own works or the works of sinful man, he is, and must ever be, "a consuming fire,"—and that it is the believer alone who can safely and truly commune with God through his works, because he alone has the key that unlocks their hidden treasure of spiritual capabilities ; and the holy skill, that can construct out of these a spiritual ladder, reaching from earth to heaven.

Unbelievers do talk in rapturous strains of their familiar and delightful converse with the works of creation, as if *they* had an *exclusive* right to such enjoyment—as if,

> "Suns, moons, and stars, and clouds, *their* sisters were ;
> Rocks, mountains, meteors, seas, and winds and storms,
> *their* brothers !"

And strange to say, that believers there are, who would concede to such absurd claims and pretensions, by a base surrender of their own blood-bought privileges.

Be it yours then, to protest alike against the insolent usurpations of the former, and the unwarranted concessions of the latter. Suppose that, by an act of undeserved favour, a company of rebels were allowed to plead their own cause in the presence of a gracious sovereign, whose authority they had despised, whose laws they had outraged, and whose throne they had laboured to overturn,—and suppose that, instead of falling prostrate, confessing their guilt, and imploring forgiveness, they coolly and carelessly turned away from

the royal presence, and began to talk, in ecstasy, of some sketchings on the table, or paintings on the wall, that might be the handiwork of him who wore the crown,—What verdict would plain unsophisticated common sense pronounce on the hardened impenitence,—the ungrateful requital,—the grand impertinence of such conduct?

And what are unbelievers but rebels and traitors against the Majesty of heaven? If, therefore, instead of falling down, in deep contrition and penitential confession, at the Divine footstool, beseeching for the pardon of their sins and a restoration to the Divine favour,—we behold them constantly turning away, with ill-suppressed aversion, from the face of their offended Maker and King, who is waiting to be gracious—and wasting precious time, in philosophical speculations and poetic fervours, amid the products of created materialism:—How can *their* impenitence be deemed less obdurate—their requital, less ungenerous—their impertinence, less insulting.

Oh, if unbelievers would only sue for mercy, with strong crying and tears, as guilty, hell-deserving creatures ought ever to do: and were they privileged to return from the presence of the King of kings, pardoned and acquitted, through the blood of the everlasting covenant, and laden with various other tokens of the Royal clemency, and the Royal munificence,—then, indeed, but not till then, might their souls expand themselves, with even seraphic ardour and adoring wonder, over the immensity of the Creator's works,

—because, then, and then only, could all be hailed as the glorious monuments of a gracious Sovereign's handiwork—the perpetual remembrancers of a compassionate Father's love!

Instead, therefore, of surrendering the study and contemplation of the works of Nature to the unbeliever, as if these were *his* peculiar domain and inheritance; you ought, at all times, to assume the highest and most commanding position, and fearlessly tell him that he has no valid right, or title, to regale himself among the wonders of the Divine workmanship, while, as an unpardoned rebel, he continues the enemy of the Great God, who is the Maker and sovereign Proprietor of all. On the other hand, you ought as fearlessly to protest against the compromise and treachery of the believer, who, wilfully or ignorantly, would relinquish so fair a portion of his heavenly Father's patrimony, and coolly give it up for spoil and pillage to His bitterest foes. You ought unceasingly to tell him, that, as a new creature in Christ Jesus—as a child of God—he, and he alone, has a covenanted right and title to expatiate, with wonder and delight, among the works of Creation:—

> "His are the mountains, and the valleys his,
> And the resplendent rivers; his to enjoy
> With a propriety which none can feel, save who
> Can lift to heaven an unpresumptuous eye,
> And smiling say, my Father made them all."

6. But, as already stated, the feature that peculiarly distinguishes the seminary, with all its subordinate

branches, is, "the regular systematic study of the Scriptures, the evidence of religion, natural and revealed, and doctrinal and practical theology."

On the paramount advantages of habitually directing the attention of the pupils to this sacred study, it were worse than idle to dilate. To it, all other subjects ought ever to be rendered subservient, and be prosecuted chiefly in proportion as they are found effectually to discourage it. The only previous question that can be raised by any real friend of the species, must regard, not the advantages, but the practicability of introducing the study. And it were uncandid to overlook the diversity of opinions respecting this subject, or the obvious difficulties with which it has been associated. But after due inquiry, and a tolerable share of experience, the result may be thus simply stated. While it is evident that an authoritative or even obtrusive interference with the religion and prejudices of the natives, would excite their apprehension and arm their opposition,—while it must be granted that in a majority of instances, Scripture reading is tolerated rather for the sake of the other branches of learning that are taught, than desired or relished on its own account; and lectures and sermons may be listened to by others, rather to remove the appearance of disgraceful inconsistency in attacking a system of which the profoundest ignorance is professed, than in the spirit of sincere and humble inquiry after truth,—it is not the less certain, that by a careful and judicious management, the Christian Scriptures will be read, addresses on

Christian evidence and doctrine will be attended, if not by numbers, to meet our wishes—for who would bound his wishes by any thing short of the whole family of man?—at least, by numbers sufficiently large to enable us to commence and carry on projected plans, to the utmost extent of our present resources. And what greater encouragement in the first dawning of a better day can be reasonably expected?

As a faithful steward of the mysteries of God, you must, therefore, hold forth to men, as opportunity offers, the *entire* system of revealed truth—expatiating on the corruption, guilt, and helplessness of human nature; the divinity of our Saviour, the reality of his vicarious sacrifice, and the all-sufficiency of his atonement; the personality and divinity of the Holy Spirit, and the necessity of his regenerating influences; justification by faith alone, and sanctification through the operation of Divine grace; the resurrection of the body, and the general judgment; the eternal misery of the wicked, and the eternal happiness of the righteous.

And here, we must caution you against a current of sinister influence to which you will be constantly exposed. Through the medium of oral and written communications, private and public, the most unmeasured eulogies may be heaped on the educational system pursued, in all its *general* departments;—while its conductors may be hooted, twitted, and ridiculed; cozened, cajoled, and flattered; upbraided, abused, and threatened, by turns, into an abandonment of the

peculiar doctrines of Christianity in the course of instruction. Such an abandonment may be blazoned forth, under the spacious guise of a free-will offering at the shrine of peace, charity, and liberality.

Beware of the subtlety of the old serpent in all this. In matters of comparative unimportance, you can never maintain a silence too deep, or a neutrality too rigid. But in the case of *prime essential truths*, silence would be the most despicable cowardice; neutrality, the basest treachery. "Here," as one of our worthies has remarked, "here, peace must be broken with the world." Here, it is not a point of order and form, or a matter of indifference; it is a question of life or death—the eternal salvation of ourselves and of others being at stake. Here, accordingly, "a breach of peace is nothing but obedience to the higher law of Christian charity,—is nothing but conforming to the primary and great commandments, the love of God and the love of our neighbour. Here, therefore, must peace be sacrificed to truth, and real charity and genuine liberality, *i.e.*, to the honour of God and the eternal interests of mankind." For, surely, my brother, that must be at once a delusive and a dangerous peace, which would require you to surrender at discretion the very citadel of your strength, the very asylum of your safety; and, that must be a false and a ruinous charity, which would require you to extinguish the rays of revealed truth, in order that misguided men may grope their way to the eternal world by lights of their own kindling; and, that must be a spurious and

fatal liberality, which would require you to concede, to the multitude around you, the sorry privilege and license, of converting the highest prerogatives of their immortal nature, into a capacity of greater wretchedness than the brutes that perish.

"Teach the Bible," say they, "but leave out its peculiar doctrines;"—the doctrine, for example, of the divinity, incarnation, and atonement of the blessed Redeemer! As well might others say, "Teach the Newtonian system of Astronomy, but leave out its peculiar doctrine of universal gravitation!" In the eye of reason, can such councillors be deemed *sane?* Better far that they should cause the sun to veil his light and the moon her brightness! Better far that they should cause the earth and the visible heavens to rush into annihilation! For even amid Nature's expiring agonies, a soul redeemed through the blood of Immanuel would rise in its new-born energy, and soar into the beatific presence of the Great Jehovah. But let them once succeed, by persuasion or otherwise, in shrouding from public view, for extinguish they never can, the divinity and atonement of our Lord and Saviour Jesus Christ, with its kindred and collateral truths; and soon would the spiritual world relapse into a chaos of wild and jarring discord, and souls immortal be shrivelled into dwarfish forms, or sink into creation's prison-house beneath the load of sin unforgiven, and Divine wrath unappeased. And shall you—shall any of us, from a love of false peace, mistaken charity, and hollow heartless liberality,

—shall we, in order to court the favour, and deprecate the displeasure, of men, whose breath is in their nostrils,—shall we dare to compromise our most solemn vows, and basely consent to obliterate the most shining signatures of the Almighty's presence and Spirit, by muffling up or rescinding the peculiar doctrines of the marvellous volume of his own inspiration?—Impossible. Those who counsel us so to act, would render our passage, like their own, across the fair fields of Revelation, similar to that of a swarm of locusts over the luxuriant regions of the East. Before, all is as the garden of Eden for beauty and plenteousness—behind, all is as a desert in bleakness and naked desolation. So it is with the host of spoliators that would suborn us, as allies, in invading the hallowed domain of Revelation; and in laying the axe to the root of all its Divine peculiarities. Before them, all is indeed like the garden of the Lord, teeming with the riches of heaven, and smiling with the beauties of paradise. And gems there are, sparkling in the beams of the Sun of Righteousness; and flowers there are, diffusing odours of sweetest incense; and leaves for healing, and golden fruitage, "cropped from the tree of life, fast by the throne of God." Behind them, all is as a desert, a waste and dreary solitude; the riches of heaven concealed, its beauties faded, its gems obscured, its flowers withered; the rivers of God's pleasure dried up; and the pastures of Gospel grace, as if under the power of a burning drought, parched into utter barrenness.

Oh if you do enter yourself, and strive to conduct others on a voyage of *simple discovery and enjoyment*, into the fair havens and radiant bowers of Revelation, your spirits will be gladdened, and your souls feast on immortal dainties! But if—which God forbid—ye ever be seduced to follow in the rear of those ruthless destroyers, that would cut down and lay waste, all that is peculiar and glorious in those arbours of heavenly light, your spirits must languish, and your souls famish in a region of darkness, where all life dies, and death itself lives—and above, beneath, and round about, "a universe of death!"

7. Now, while engaged in duties and exercises like the preceding, you are not to allow yourself to be borne down by the vulgar clamour, that you are not acting the part of a missionary. Not a missionary! You may be more than a simple missionary! You may not be directly planting the seed of the Gospel in widely scattered regions. But what of that? If, through God's blessing, you have reared a nursery, not merely of plants but of planters, you may see your own planting powers multiplied a hundred-fold, and yourself planting through a hundred agencies. You may not be directly watering the seed sown in widely scattered regions. What of that? If, through God's blessing, you have opened a reservoir of pure water, and secured the services of many waterers; you may see your own watering powers multiplied a hundred-fold, and yourself watering through a hundred channels. You may not be directly preaching the Gospel

in widely scattered regions. But what of that? If, through God's blessing, you have trained a company of preachers; you may see your preaching powers multiplied a hundred-fold, and yourself preaching through the voice of a hundred heralds. To be thus a *teacher of teachers, a trainer of preachers;* this, this must be, to effect the greatest good by the simplest means—the most permanent good in the shortest time. This, this must surely be, to act the missionary on the grandest scale!

V.—1. If spared, however, in the good providence of God, you may feel yourself impelled when duly qualified, to take a share in other modes of propagating the Gospel—such as translations, and preaching in the native language.

As to the propriety of the former, few differ in opinion. But though with this department is linked in immortality the venerable name of Carey, it may yet remain for you to consider how far the great work of *translation in general* ought to be reserved for qualified natives; and whether the imperfections of many of the existing works, ought not to convert the zeal for making new ones, into a zeal for careful and laborious revision of the old. As to the latter, you must be prepared for various opposition. In prosecuting the attempt you may be doomed to hear the name of your God blasphemed, and yourself become the scorn of the rabble, or the laughing-stock of the profane. By many of your own countrymen,

too, and public oral instructions, with a view to the conversion of adults may be held in absolute derision, as being symptomatic of a weak enthusiasm in desiring, or of a foolish ignorance in attempting, moral impossibilities. Or, is reference made to the *place* and *mode* of the attempt? Then may the crowded bazaar, the thronged street, the river's bank, the secluded field, and the lonely tree be appealed to, as consummating proof of fanatical delusion. And, have terms of reproach ever been wanting, when the spirit of calumny has been goaded on by inveterate hate?

Still, if conscientiously satisfied that you are in the path of duty, you must cast your burden on the Lord, and pray that you may not be put down by opposition from whatever quarter it proceeds. Elevated on an immovable rock of commanding prospect, you may, with keen insight, penetrate the true nature of things. In the outrages of the heathen, you will discern nought but the manifestation of the natural enmity of the heart towards God and his righteousness, and the certain proof that sin's ravages are yet unimpaired; that repentance and conversion are unknown; and that your efforts to communicate the knowledge of these is not groundless. The outcries of those, who profess the name of Christ, you will identify with the entire absence of that which makes profession of any value, and without which, nothing can save the name from hypocrisy, nor the person from the woes pronounced against the hypocrite. When time and place are adduced as instances of the ridiculous, in that

ridicule, whether playful or scornful, you behold the consistency of men, who, in the plenitude of their wisdom, overlook or despise the fact, that there is such a thing as difference of people and of climate, and with these differences, unbounded diversities in the modes and conditions that constitute social existence. Thus, in Great Britain, halls, and assembly-rooms, and churches innumerable, are open; and the humble cottage of the poor is at all times accessible. But what corresponding facilities does India offer to the man who "goes forth bearing precious seed?"—Not its temples, for these are consecrated as the abode of some misshapen log, and a few menials to guard it from the attacks of noisome insects that prey unceremoniously on the lifeless, helpless deity;—not, in general, its private dwellings, since these would be in danger of being polluted by the tread of outcasts;—not usually its family circles, for, to these the stranger seldom finds any admission. In fact, except in large towns, the Indian's hall of audience, his mart of business, and his retirement from the reciprocities of social intercourse, are constantly to be found beneath the shade of the village, or traveller's tree; and thither must the messenger of salvation often bend his course; if resolved that benighted idolaters shall not live within his reach, and yet enter eternity, without ever hearing the sound of the glad tidings.

2. Now, what we would desire to impress on your mind, by way of encouragement, is this,—that, to whatever mode of exertion you may eventually direct

a portion of your time and strength, your earliest labours in the Institution instead of proving a hindrance, or involving any real loss of time, may be regarded as a grand preparative, and training, discipline.

In communicating a knowledge of your own language to the native youth, you may and ought to be acquiring a familiar acquaintance with theirs. * And in your primary attempts at speech, you will thus avoid the hazard and the pain of mangling Divine truth, in a *tentative* address before a heathen multitude, by means of an imperfect idiom and a stammering tongue.

But, what is, if possible, of still greater consequence, you will enjoy the fittest opportunities of discover-

*The design of this Address being strictly practical, nothing has been said on the study of *Sanskrit*, the learned and sacred language of India; because, however advantageous it must ultimately prove to the missionary, whether native or European, the acquisition of it, at the *first* outset, is by no means indispensable. Many have alleged that, as it is the real and acknowledged parent of most of the vernacular dialects of India, the study of it should *precede* that of any of the dialects. But this is, to say the least, a sheer philological figment. Greek and Latin are the undoubted parents, of many of the modern dialects of Europe; but who would recommend to a Hindu or Chinaman, to spend years in mastering Greek or Latin, before he commenced the study of English, or French, or Italian? It is all very well, in studying the latter, to be constantly letting in such collateral light from the former, as may reveal the etymologies and radical meanings of words. But a foreigner may acquire an easy, familiar, colloquial, and even grammatical acquaintance, with any modern European language without any *previous* study of Greek or Latin, or even any cotemporaneous elaborate study of them. Precisely similar is the case, with reference to Sanskrit and the vernacular dialects of India. Still, the advantages that accrue from an ultimate knowledge of the former are great and manifold—in breaking down the monopoly, and humbling the pride of the Brahmans, in commanding the admiration and respect of learned and unlearned, in enriching the poorer dialects, and promoting the work of translation, &c., &c.

ing the genuine sentiments and opinions of the natives on widely varied subjects,—opportunities which few Europeans ever possess in *kind*, and fewer still in *the same degree*. This arises from no fault or deficiency on the part of others. It is, therefore, to them no possible ground of disparagement. The superior advantage to which we refer is entirely owing to a *rare peculiarity* in the circumstances of your position.

The venerable Corrie, a name dear to India,—in his earlier days the friend and associate of Henry Martyn; and last of all, most worthily, Bishop of Madras, —in a letter of instruction to certain Missionaries of the Church of England, strongly recommends them to bestow an hour or two a-day, in *affording instruction in English*, on the special ground that, by so doing, "they would greatly gain on many of the natives, and especially on the children; and would obtain *more insight into their real character in a month than they might otherwise do in a year.*" This is strong language, from a man so eminently cool and dispassionate; and, than whom, there never was any that had a more *extensive* acquaintance, with the *practical working* of Missions in India. And if the advantage in obtaining an insight into native character, be so great in the case of an ordinary English school, in any part of the country, what must it be in the case of such an Institution as that of the General Assembly,—an Institution, which has now risen from the status of an ordinary school, to that of a missionary college!

Think of the numbers and age of those who attend it! Upwards of *seven hundred*, of different castes, from the Brahman, downwards; and of different ages, from eight or nine, to twenty or twenty-one. Think of the different localities that have supplied these numbers. Calcutta, as the metropolis, is in a manner the very heart of India; from it proceed, and towards it return, the principal veins and arteries of the great commercial, judicial, and political systems of that extensive region. Hence it is, that Calcutta has become a sort of general rendezvous for natives from almost every province, from Cashmere to Ceylon; so that, without the trouble and expense of locomotion over thousands of miles, you have living specimens of almost every class and tribe of the great Hindu family, brought, as it were, to your very door. The greater part of the pupils, doubtless, are natives of Calcutta, and the circumjacent territory; but, from the confluence of strangers from various and widely scattered districts, there have been, and may be, in the Institution, one or more young men from every province, between the Indus, on the west, and the Brahmaputra, on the east.

Think of the facilities of friendly intercourse that are thus opened up, between the conductors of the Institution, and the parents and guardians of the pupils, who may be regarded as the living representatives of the distinguishing peculiarities, speculative and practical, of their respective provinces.

Think of the close and immediate contact into

which the teachers are habitually brought with the minds of the taught,—several hundreds of whom are eagerly engaged in different branches of study, through the medium of the Bengali and English languages. Remarkably lively, acute, and intelligent, the minds of the more advanced are daily brought, as it were, into juxtaposition with the improved systems of European literature, and science, as well as the evidences and doctrines of the Christian faith. There is thus an unceasing collision between the light of truth, and the darkness of error, on every subject, literary, scientific, and theological.

It is not merely the arguments and objections that occur to the young men themselves, that are daily mustered in hostile array. At home they usually consult the more intelligent of their own friends,—their *Gurus*, or religious guides, and other learned Brahmans. They thus daily return, fresh armed with the most formidable objections to our religion and philosophy, and the most artful defences of their own, which the ingenuity and the subtlety of the despotic lords of opinion amongst them can supply. Our Institution has thus become a grand focus, towards which, from hundreds of native intellects, the rays of reflected intelligence and sentiment, perpetually converge.

In this way, we speak "the words of truth and soberness," when we declare, that, you may enjoy an opportunity, at least as ample as any that has ever yet been enjoyed, by a British born subject, of obtaining, not merely an acquaintance with the general sentiments

of different classes of natives, on every important subject, but also, what is infinitely more difficult of attainment, and when attained, infinitely more valuable to the missionary, viz., an intimate, and, in some cases, an almost microscopic insight into their real character, intellectual, social, and religious. Yea more; in this way, you may possess the amplest means of obtaining a far more intimate insight into the inner-workings and counter-workings, the more secret-strivings and counter-strivings, of souls, long securely anchored in ignorance and superstition; when, struggling to break loose, they are tossed from their ancient moorings into an ocean, where the rocks and shoals of error are first exposed to view, not amid azure calm, by the bright beamings of a cloudless sun; but amid angry surges, and the loud tempest's roar, by the occasional lightning flash of truth,—a more intimate insight, we say, into all such workings and strivings of soul, during the confessedly brief space of a few short years, than you might otherwise have obtained in a century,—aye, perhaps, than you might have gained, even had the period of your sojourn been prolonged to the age of Methuselah!

VI.—1. Armed and fortified by such cumulative experience and attainments, you will be the better prepared for addressing with effect the different classes of adults.

In the place of your destination, individuals are to be found of almost every nation and tribe in Asia;—

Burmese and Mugs—Malays and Chinese—Tartars, Thibetians, and Sikhs—Arabs, Parsees, and Jews—Buddhists from Ceylon, and nondescript pagans from the Laccadives, and other islands. Now, towards all of these, and as many more besides as come within the scope and range of his personal observation, the Missionary cannot but turn a compassionate eye. And he will be ever ready to assist in devising any measures, that may promise to bring the wanderers of every nation, into the spacious fold of the Redeemer. But, as it is not within the range of human possibility for any single man to distribute his own time and attention, with equally profitable effect, among such varieties; and, as the Hindus abound in numbers greatly exceeding all of these combined, it is but natural that, in a practical Address like the present, your view should be especially directed to the vastly preponderating mass.

2. Passing by the numberless tribes of devotees and self-tormentors; these ungainly and unsightly fanatics, who are often too perfect to regard any excess of depravity a reproach—and the Yogis or Mystics, who, pretending to rise above things real and visible, usually dwell on the heights of delirious abstraction and enthusiasm—and the illiterate domineering Brahmans, who despise learning as a despicable employment, and who, in their conduct, often exhibit a filthy compound of ignorance, pride, and villany;—let us, for a moment, direct your attention to some of the principal divisions of the Hindu community in Calcutta.

3. *First*, there is the great mass of the people. These can scarcely be said to have any education at all; consequently, they grow up in a state of ignorance and abject dependence. They seem positively to have no will, no liberty, no conscience of their own. They are passive instruments, moulded into shape by external influences—mere machines, blindly stimulated, at the bidding of another, to pursuits the most unworthy of immortal creatures. In them, reason is in fact, laid prostrate. They launch into all the depravities of idol worship. They look like the sports and derision of the Prince of darkness. And they can point to little that indicates their high original, save the erect attitude of the human form.

Now, it will not do to make light of the difficulty of conveying spiritual truths with effect to the minds of such a people. To instruct an ignorant adult in any country, however willing to learn, is no easy task; and if he is as obstinately unwilling, as ignorant, how immeasurably is the difficulty enhanced? And yet, this, it must be confessed, in general is the case with the multitudinous and degraded race now under consideration.

In our own land, we have of late been awakened, as from a trance, to discover how much the best discourses may be thrown away upon adult hearers, that have been undisciplined and untrained in the rudiments of the faith. And hundreds are almost ready to set their seal to the emphatic announcement of an old author, who declared, that "sermons can never do good

upon an uncatechised congregation." And if this be true, when people have grown up in a Christian land, and breathed a Christian atmosphere; what must it be in the case of those, born and brought up in a heathen land, and breathing nought but a heathen atmosphere?

While ignorant of the *peculiar* condition of that country, well do we remember how our spirits were chilled and frozen into apathy, when, in reference to its evangelization, schemes of education were prominently held forth to view. Well can we recall some of our occasional misgivings, when, in the reports of certain home committees, so much importance was attached to what was termed "the auxiliary means." On the other hand, how intense was the glow of excitement that warmed the heart, when we pictured to ourselves the ambassador of salvation proclaiming the joyful sound to multitudes of assembled idolaters,—when fancy represented the impressive silence, the earnestness depicted in the countenance, and the eagerness with which the Word of Life was listened to, or portions of it received. But, Oh! we did not, we could not, then realize; neither can we describe now, the grossness of feeling, the baseness of intention, the obtuseness of intellect, the stupid gaze of aimless curiosity, the fluctuation and restlessness, the ebullitions of insolence, and the outbreaks of levity, all of which, if known, might have helped to dispel the illusion, and almost provoke the inquiry,—Whether the beings addressed in human form, or the stones of the neighbouring temple, or the trees of the surrounding jungle,

understood best, and retained most permanently, the impressions of sacred truth? Really we have witnessed enough to make us feel that experience may prove a ruthless destroyer of fondly cherished fancies, —that close contact may convert the pleasures of delusion into the bitter painfulness of unwelcome truth,—that Christian zeal may, day after day, be approaching only the bodies, when it undoubtingly believes it is reaching the minds, of the ignorant and perishing;—in a word that much time and strength may be wasted in one place upon air, and much exciting interest stirred up in another, by magnifying into realities the images of a shadow!

What then? Would we abandon the case of these adult millions as utterly hopeless? God forbid! From among them, hundreds have been already called, through the devoted labours of missionaries of different denominations,—hundreds who, from being members of the Church militant on earth, are now, we humbly trust, enrolled in that bright array of glorious spirits which compose the Church triumphant in heaven. And your attention is strongly drawn to the real difficulty of effectually communicating spiritual instruction to minds so ignorant, carnal, and perverse, that you may be prepared to expect* it; and expecting,

* The author has been led to express himself on this, as well as on other connected subjects, *solely* from what fell under his own personal observation. But, that others of far greater experience than himself have felt the difficulty, now adverted to, at least as strongly as it presented itself to his own mind, might, if necessary, be shown by copious extracts from their journals. For the present, however, a single passage from the pen of that most excellent servant of God, and long-tried friend of missions,

may be the better enabled, in dependence on Divine grace, to assist in devising an adequate remedy.

The system of instruction best suited to the capacities and wants of these multitudes would, beyond all doubt, be the same in *kind* and *method*, as that which is now followed, with such happy effect, in our improved infant and juvenile schools. But in the case of adults, such a system must ever be found impracticable. The next best substitute would be, to have missionaries so located that the *same* individuals might, day after day, and especially Sabbath after Sabbath, become their hearers, when preaching the Gospel, solving difficulties, or removing misapprehensions. But such a plan, to be at all co-extensive with the field, must presuppose a

the Rev. Josiah Pratt, must suffice. In a sermon, preached at the consecration of the Right Rev. D. Corrie, Lord Bishop of Madras, he thus speaks:—"The missionaries who led the way in the more recent efforts among the heathen, went out under a prevailing feeling that, their one and almost exclusive object was to preach the Gospel. The education of heathen children seems not to have entered into their estimate of the means which might be profitably employed. But *the apathy, fickleness, levity, superstition, and sensuality of the adult heathen, so discouraged, in many instances, the hearts of the labourers, that they felt relief only in the hope that God might be pleased to bless their endeavours among the children of those heathens.*

"So little, indeed, had this course of labour entered into calculation, that doubts arose, in some quarters, whether the societies at home would not consider such occupation of the time of missionaries as too remote and contingent in its prospect of benefit, to justify them in entering thereon; and the preacher (Mr Pratt) well remembers a case in which *a company of missionaries, in utter despair of accomplishing any good work with the adults around them, who were yet willing, from the hope of secular advantages, to intrust to them their children, pleaded earnestly with the society at home that they might be permitted to devote their time to such children: he well remembers, too, the reluctance with which this request was granted: yet the wisdom of the measure now commends itself to all competent judges.*

prodigious increase of labourers; since, at present, the number is so very small, that it looks like attempting to sweeten the Atlantic by the addition of a few drops of rain. Hence, again, a fresh argument, to prove the necessity of some such system as that now pursued, for rearing and multiplying native workmen.

In attempting to convey spiritual ideas to the minds of such people, the abstract, the formal, the didactic, or intellective style of address, must be wholly abandoned. The model, both as to substance and manner, must be taken from the Bible itself. Acting the part of a skilful physician, the missionary must try to mark the varying phases which the radical disease of sin assumes in the varying characters of those before him. Not having the supernatural gift of "discerning spirits," he must bring his experience of the "deceitfulness and desperate wickedness" of his own heart, as reflected in the mirror of Revelation, to bear upon the study of what may be termed the "pathology" of the souls of others. Having succeeded in detecting the peculiar phasis of the malady, he will find in the Bible an inexhaustible "materia medica," whence to supply the appropriate remedy. In order most effectually to apply it, he must drink in the very spirit of the symbolic and parabolic mode of instruction, so often employed by the prophets, and our blessed Saviour. And he who shall present the most faithful imitations of it,—he, who shall embody Divine truth, in the most striking sensible emblems or pic-

torial images, will assuredly be the most successful in reaching the understanding, and lastingly impressing the hearts of the great masses of the people.

In conducting this, or any similar process, of spiritual instruction, experience will soon teach all, that it was not, without an emphasis of meaning, that the holy apostle singled out "patience" as the *first distinguishing mark* of a true minister of God, when he wrote,—"In *all things* approving ourselves, *as ministers of God*, in *much patience*," &c.

4. The *second* class of native adults which will challenge our special attention, consists of the educated Brahmans. These are the despotic lords not of opinion merely, but of the very souls of men. The superstitions of the vulgar they appear to hold in utter contempt, while they strive to confirm them by the sanctions of an infallible authority. Speculatively, they profess to assent to the unity and perfections of the Supreme Spirit, though endless confusion attaches to all their ideas on this and kindred subjects. They have acquired, and deserve the character, of *learned*, *ingenious*, and *acute*. But, to a disciple of the Baconian school, their *learning* may soon appear a huge *mass of error and emptiness*,—their *ingenuity*, the inventive *art* of an old Grecian sophist,—their acuteness, the *subtlety* of a schoolman of the middle ages,—their reason, a ladder for often scaling the heights of grossest irrationality,—their philosophy, a device for multiplying speculations that lead farther and farther from the simplicity of truth,—their science,

a scheme for rendering error plausible, and delusions venerable. Such mental powers and attainments, when applied to subjects that are *new*, or *foreign to their ordinary conceptions*,—subjects that require solid and continued reflection from *observation and experiment*, patient and persevering investigation after the European model,—generally prove worse than useless. On such subjects, therefore, the wary are too cautious to commit themselves; they shift, and shuffle, and evade in a thousand Proteus-like forms, and under the cover of a thousand pretences. Apart, then, altogether, from religious considerations, their general mind may not appear, to one in any degree imbued with the spirit and principles of modern philosophy, to be truly enlightened, but rather shrouded in darkness,—not cultivated in a way to purify and refine it, but strewn with seeds that spring up into crops of error,—not free, excursive, and enlarged, but shrivelled and contracted within a narrow spot, on which it remains entrenched, ingeniously waving its cobwebs of theory and airy speculation, and as ingeniously spinning its gossamer threads of argument to support them.

Confident that all is phantasm and fallacy within this sacred enclosure, will you burn with desire, and resolve at once to enter in and grapple with the defenders on their own ground, and with their own weapons? Naturally, most naturally may you cherish the desire, and form the resolution. But, from past experience, we would exhort you to beware, lest, in so doing, you may afterwards have cause to repent of

having somewhat trenched upon the Divine precept of "redeeming the time." Who has ever fairly tried the experiment, without being obliged to confess, that within their own territory, these sons of Brahma do really present a front that is impregnable,—a strength that is idomitable?—And why? Because the profoundest philosopher may soon find that he scarcely holds any first principles of evidence, or reasoning, in common with them,—that there is scarcely a single point of contact at which it is possible directly to measure strength. Somewhat like the occupants of their own inaccessible mountain fastnesses, they seem perched on the summit of a rock, which the most skilful tactician cannot approach, and which is beyond the play of his artillery.

Still, he who desires to propound a *new* system of truth to such men, should not be ignorant of theirs. If he be, he may expect soon to be despised, and his instructions wholly disregarded. But the great use to be made of his knowledge should be, to convince them, by a few strokes, that if he declines wasting his precious time, in the vain endeavour to track them through all their devious wanderings, it is not because of ignorance. One broad sweep, from the besom of common sense, may often be sufficient to brush away a whole castle of fantastic subtleties.

In general, it may be laid down as indisputable, that it is best to abstain, as much as possible, from *direct* argumentative assaults upon error; and confine yourself, as exclusively as possible, to the *direct*

inculcation of simple truth. We say, *as much as possible;* because, whatever you may determine in theory, you cannot always be uniformly successful in practice. Often must you expect to meet with those who will challenge to the combat; who will not allow you to state the simple truth; or, who will not listen to it, if you proceed with the statement. In such cases, it is well, by a thorough acquaintance with the strong, as well as weak, points in the system of the adversary, to be enabled to expose the sophistical and humble the arrogant, resist the overbearing and rebuke the petulant. But your great wisdom must lie in escaping from the region of controversy altogether; or, if that may not be, as speedily as possible. Your resolution ought to be, to oppose all subtleties and false refinements, by strong appeals to matters of fact, principles of intuition, maxims of common experience, and keen-edged and sharp-pointed statements from the volume of Revelation:—not to argue and dispute, but to announce and proclaim—not violently to assail error, but meekly to teach the truth—not to wrestle and contend with men as antagonists, but peaceably to converse with them as friends—not formally to oppose their false creed, but to dispose them to listen to the superior claims of yours. The grand secret of success is, on *all* subjects, not to answer artful syllogism by syllogisms still more artful—metaphysical subtleties by refinements still more subtile—ingenious abstractions by abstractions still more ingenious—acute distinctions by distinctions still more acute:—

In a word, on *all* subjects, whether physical or metaphysical, civil or religious, the part of wisdom is, not openly to wage war against the errors, but to endeavour to let in upon them the full blaze of the counterpart truths. And before the shining of the true light, the errors may drop away like the owls and bats, and impure birds of night, from the rising of the sun; or like Dagon, falling before the ark, without the contact of hostile hands, the errors may crumble down, from the mere presence of truth, without one blow from the weapon of dialectic warfare.

But, whatever your success may be in persuading any of the class of adults to bend the knee at the foot of the Cross; from your intercourse with them, you cannot fail to gather fresh evidence, in favour of the system of early instruction, which you shall have been led to pursue.

In civilized and highly polished countries, where the mind is seldom wholly unexercised in a right way, or wholly prepossessed with ineradicable views and opinions of a trivial or debasing nature, hundreds may, and every year do, redeem in manhood, what was lost, by the want of opportunity in youth. But, in India, if the season of youth be gone, the season of mental improvement, generally speaking, seems gone for ever. There, every thing is premature in growth. Those may be men, who, in other countries, would be treated as boys; and the mind, soon passively settling into the form imposed upon it by surrounding influences, becomes too barren for cultivation, or too much pre-

occupied with idle fancies, to admit of the hope of their being easily removed. In such cases, it is not the *inherent power* of any species of knowledge that is called in question, but the practical application of the power that is found, all but impossible. When the philanthropist learns from experience, that he cannot approach any class, that has attained to years of maturity, on the subject of mental or moral improvement, without a cold repulse,—that there is no sympathy, no intelligent unfolding of mind to mind, no congenial reciprocation of sentiment,—at what conclusion must he arrive? That he ought to abandon his attempts in despair?—No! he must still persevere in hope, and in the strength of the Lord,—if, peradventure, a single wanderer be brought into the fold of the Redeemer. But he may well conclude to this effect:—that, whether he regards the minds of multitudes as peeled and scorched into barrenness, or rendered impenetrable from the luxuriance of noxious growths; the propriety, the *exceeding desirableness* of early Christian education, with a view to impart common principles, common facts, and common habits of reflection, which may secure a ready access to the hearts and intellects of men, seems demonstrated beyond the reach of cavil, or the possibility of doubt.

5. The *third* class, to which we would urge your special attention, is one which, *numerically*, bears no proportion to either of the two former. It is a class, however, which will be yearly increasing, and already has rank, and power, and wealth, and influence on its

side. More or less initiated into the intricacy of their own metaphysics, and partially acquainted with the schemes of European philosophy, and the principles of the Christian faith, the leaders of this class endeavour to interweave what they conceive the most rational parts of all these systems into a new compound. Some of the old ideas of the East are thus retained, and strangely blended with many of the new ideas imported from the West. The resulting system,—if system that be, which seems but a fortuitous combination of heterogeneous elements,—has all the strutting air and consequence of a boastful rationalism. On this account, it is more insidious, and is likely to prove a more dangerous foe to the growth and spread of evangelical Christianity, than either the Pantheism of the learned Brahmans, or the idolatries of the multitudinous tribes of Pariahs and Sudras.

The substitution of a better logic, and the introduction from abroad of more enlightened opinions, may have banished the most revolting of those crudities which beset their own Pantheistic reveries. But take ye good heed, that the spirit of the old man has not yet been changed, nor the enmity of the heart towards true godliness diminished. The same virulence against *the truth* still rankles within; and, like the deadly upas, insinuates its poison, though unseen, through all the faculties. Their absurdities may not now be so gross; but what has been gained in refinement, becomes lost in the increased facility of deception which false refinement always superinduces; and

the greater difficulty of exposing error, which has taken shelter among the ingenuities of a subtile and cultivated intellect.

In spirit, principles, and design, this rising school in Calcutta and elsewhere, resembles that of the new Platonics or Eclectics of Alexandria, in the primitive age of Christianity. How largely these latter borrowed from Christianity, only to refine and strengthen Paganism, the records of Ecclesiastical History, and the heresies of former ages but too painfully testify. Hence the complaint of Tertullian, that these men stript Christianity of her mantle, to clothe Philosophy therewithal; and plundered divine truth to maintain and enrich those systems of error which it was designed to supersede. And the like lamentable result may ere long be experienced in the East, unless the Champion of the Cross be watchful and wise; and prayerful as well as watchful. Above all, be on your guard against all plausible pretexts and artful advances towards a theological conciliation or alliance. In this respect, the learned Brahmans of the old school, are often prepared, from their ultra-liberalism, for a species of compromise. In their own preliminary discourse to the "Code of Gentoo Law," they distinctly aver, that as "the painter, by sketching a multiplicity of figures, and by arranging a variety of colours, procures a reputation among men; or as a gardener, for planting a diversity of shrubs, and for producing a number of different flowers, gains credit and commendation," so the Supreme Being has caused a "ray of his glorious essence

to shine forth in the difference and varieties of created things," and a beam of his "comprehensive benevolence to be manifested in the contrarieties of religion and diversities of belief." "Having," continue they, "appointed to each tribe its own faith, and to every sect its own religion; and having introduced a numerous variety of castes, and a multiplicity of different customs, he views with complacency, in each particular place, the mode of worship respectively appointed to it; sometimes he is employed with the attendants upon the mosque, in counting the sacred beads; sometimes he is in the temple, at the adoration of idols; the intimate of the Mussulman and the friend of the Hindu, the companion of the Christian and the confidant of the Jew." What is this but the iniquitous equalizing system of infidelity now so rampant in the West, painted to the life, more than sixty years ago, by a learned body of Hindu Brahmans? Its outrageous extravagance in regarding the most irreconcileable contradictions in the creeds of different nations, as a proof and illustration of the Divine wisdom and benevolence, is its best confutation. But the new system of Hindu Eclecticism, or Unitarianism, as its authors delight to designate it, from rejecting the more marked peculiarities of all creeds, is apt to assume an air of greater rationality, and a form of more dangerous deception, in the present intellect-idolizing age. This particular subject has not yet been publicly or practically noticed, so far as we know, in connection with the progress of missions in India; but, having witnessed

the first sproutings of the new system, we cannot but long to see it nipped in the bud; we cannot but raise this early and timeous note of warning and alarm, and earnestly charge you to assail the insidious foe with the keenest weapons which the armoury of heaven can supply.

6. There is a *fourth* class of natives with which, from its acquaintance with the English language, you may be brought in contact long before any of the rest. We refer to those who have obtained a European education without religion. This class, from the wealth at its disposal, from the facilities now opened up to offices of responsibility and power under Government, from the influence which it wields over the general business and commerce of the country, from its command over a free press, and withal, from its prodigious activities in disseminating anti-Christian principles and opinions, will challenge your earliest and most strenuous endeavours with a view to its evangelization.

Now it is when you come in contact with these, that you will experience the incalculable advantage of that superior education, literary, scientific, and theological, which is prescribed by our Church for its ordained ministers. Let us glance at the theological department.

In most parts of this country, where Christianity is nominally professed by all, a large proportion of the studies prosecuted in our Divinity Halls may become *practically* of little value. Like weapons of warfare in time of peace, they may be hung up to collect the

rust and dust of undisturbed quietude, in the armoury of the ministerial library. But in the land of your future labours, not one of these weapons can long be suffered to lie unfurbished in the scabbard.

To the educated natives, the whole field of Western theological controversy is thrown open. And all the battles which have been fought in this field with the deist and the infidel, you may have to fight over again and again. They seize on the Bible for the express purpose of impugning its sacred contents. And the ten thousand times answered objections will be reproduced, as if original and fresh from the mint of a new dynasty of illuminati.

The Bible, containing, as it does, an historical and prophetical account of the most interesting events that have transpired on the stage of this world for four thousand years, as well as of the extraordinary dispensations of the Almighty, must naturally and unavoidably include many "things hard to be understood." Now, these are the things which, surrounded as they are by so many luminous points, cost the pious believer least trouble. But these are the very things upon which the Eastern unbeliever, as well as the Western, is ever ready to pounce, with more than the ravenous voracity of an eagle, on its prey. In the reasonableness of this conduct, he resembles the man who, withdrawing his view from the gorgeous productions of the animal, vegetable, and mineral kingdoms, and the combined glories of the summer's landscape, would point in a tone of triumph, to the meanest

reptile or weed, or to the dampest and most dingy cavern, in proof of the worse than gratuitous assertion, that the external world contained nought that was fair, beauteous, or lovely. Every person of common sense and common honesty, would regard such a procedure with merited contempt and indignation; while the geologist, the botanist, and the mineralogist, would follow him still farther, and, by evolving the hidden beauties and harmonies of what had been so rashly decried, convict him of the most presumptuous empiricism. Now, what service these men of science are enabled to render in rescuing even the most despised of the works of God from the reproaches of the ignorant, the very same will the learned missionary, who is set up for the defence of the Gospel, be expected to render, in throwing light on the hard and dark things,—the abstruse and apparently profitless parts of the Word of God. To be fully qualified for a task so arduous, he ought, of all learned men, to be the most learned.

Difficulties will be started, which arise from the use of languages, whose principles and construction differ essentially from the forms of speech that prevail in modern times:—he ought to be tolerably conversant with the peculiarities of these, and of the cognate dialects. Difficulties will be started, which arise from differences in the physical condition, and the habits of mind of numerous writers, having led to differences in the train of images, and the combination of terms adapted for the expression of thought:—he ought to

be acquainted with the cause by which particular forms of speech, oral or written, have been originated, modified, or changed; in other words, with the philosophy of language. Difficulties will be started, which have arisen from continual allusions to customs and manners, and institutions now obsolete, or commonly unknown:—he ought to be able to avail himself of the researches of the enterprising traveller, and the lucubrations of the learned antiquarian. Difficulties will be started, which have arisen from the immense range of history which the Bible embraces within so narrow a compass:—he ought to have it in his power to collect the remaining fragments of historians of ancient nations and remote ages. Difficulties will be started, which have arisen from the narrative of mighty physical changes which the world has undergone:—he ought to be familiar with the facts and discoveries of modern science. Difficulties will be started, which have arisen from the magnitude and complexity of the grand drama of Providence,—embracing the being and perfections of the great God, the agency of subordinate spiritual intelligences, the fall of man from primeval innocence, and the progressive developement of the "great mystery of godliness, God manifest in the flesh," for the present redemption and final glorification of soul and body!—he must be no stranger to the speculations of ethical and metaphysical philosophy; above all, he must be no stranger to that most difficult of all sciences,—the knowledge of the human heart in its depravity and deceitfulness, of the con-

tracted range of finite reason, and of the total helplessness of the unaided faculties, in restoring the soul to the image of its offended Maker.

Thus arduous and important are the offices which the learned missionary may have to discharge. And though he cannot succeed universally (for on a subject so infinite in extent and variety, who could do so but one whose understanding is infinite?)—yet he may succeed, so often and so well, in removing doubts and difficulties, as to inspire all candid inquirers with the fullest confidence, that nought but an enlargement of faculties, and an extension of knowledge, is required, to enable them to approximate to that point, where all must finally, and for ever, disappear.

But, while it is thus proper and even necessary, to remove difficulties in the way of inquirers, beware of tarrying too long amongst them. These are, after all, but the rubbish that blocks up the access to the mine of divine truth. And if you allow too much time to be wasted in continually turning over the same rubbish, the inquirers, meeting with no vein of positive truth to satisfy the wants and cravings of immortal spirits, may, in weariness and disgust, wholly abandon the pursuit. Make it a rule, therefore, the instant you solve any real difficulty seriously urged, to embrace the opportunity of pointing, in one form or other, to the golden treasure that lies beyond,—a treasure, the possession of which would more than compensate for every toil, and more than satisfy every longing,—and that is "Jesus Christ, and him crucified."

7. Another danger, against which you must be specially on your guard, is that of allowing these educated natives, in their discussions with you, to run *perpetually into mere speculations on the abstract doctrines of Revelation.*

The Bible being found too plain, simple, and humbling a book for men of speculative fancy and wayward inclination, they strive to evade, if possible, its *practical* aim and requisitions altogether, and begin to philosophise—applying the subtleties and distinctions of scholastic learning to its doctrinal contents. Hence, this book of wondrous claims, instead of being consulted as an authoritative guide, is ever apt to be converted into a thesis for ordinary dialectics,—a sort of arena where the athletic force of intellect, and the devices of inventive ingenuity, may find full scope for their exercise, in sifting the *reasons why, and the modes in which,* infinite attributes have been so peculiarly manifested in the works of creation and redemption. Such investigations at once lead to the separate existence of speculative divinity—divinity, viewed apart, or abstracted from, all its more direct and practical influences. This abstract consideration of revealed truth may be regarded by some as a harmless experiment. And, so it may, in lands where almost all nominally bow at the shrine of Revelation. But, it is unwarranted by the example of Scripture; and in a hostile territory, soon proves ruinous. The tree, viewed apart from its fragrance and its fruits, is easily pronounced, a cumberer of the ground. The

leading subject and design of Revelation becomes infinitely more exposed to rude assaults. The vigilant enemy is not inactive. He perceives his advantage, seizes the favourable opportunity, and aims his deadliest blows at what has been made so vulnerable. The advocate of Revelation may attempt to retaliate, but it is no longer with the armour of God.—Having relinquished his stronghold, he has unwarily stepped aside into a region where God's presence is not promised, and there fiercely engages with weapons of base material and earthly temper, till, in the heat of polemic warfare, he well-nigh succeeds in unchristianizing Christianity.

Be alive, therefore, to the danger of allowing those whom you wish to convert to the Christian faith, to dwell long in the field of speculation. In this respect, take an example from a subject of ordinary occurrence.

Let an individual observe the slow, and laborious, and painful process by which five hundred human beings seem to toil in raising water from a deep pit; let him next observe the almost supernatural ease with which a certain piece of mechanism can apply a power sufficient for producing the same effect. And whether or not he can comprehend the exquisite arrangement of parts in the mechanism, he will at least be fully impressed with a sense of its value, and will hence be led to extol the contrivance, and admire the skill and power of the artificer. In point of fact, this is the very mode resorted to by all who know how they can

best succeed in recommending an ingenious invention to popular favour. They dwell not so much, in the first instance, on the superior skill of the inventor, or the superior workmanship displayed in the execution. They at once overpower opposition by such language as this :—" Behold, what useful, what magnificent results!" Now, let us suppose this process reversed, and what more effectual mode could be found for disparaging the machine and its contriver in the view of the multitude, than carefully to exclude all consideration of the varieties of mode in which it can contribute to the comfort and happiness of man? If, for instance, instead of pointing to the steam-engine in practical operation, either emptying a mine of its varied contents, or propelling a vessel through the opposing billows, we should, first of all, call on persons unacquainted with the subject, to examine this wheel and that lever, this screw and that piston: some parts might appear unconnected, others rudely constructed; some counteracting the general design, and others totally without a purpose; and the general impression might be, that there was not only complication but confusion; and in reference to the whole, the question might be put, " What is the use of it?"

In like manner, if you wish effectually to recommend Christianity, or to exhibit it as developed in the Bible, you must point at once to the system as inseparably connected with *practical* efficacy, and practical results,—awakening to a sense of sin and danger, directing to an all-sufficient remedy, purifying the af-

fections, sanctifying the feelings, transforming the heart, elevating the soul to a communion with the Father of Spirits, and refreshing it with antepasts of immortal bliss. But if the system be viewed entirely apart from these effects, it is soon apt to degenerate into a mere theory, a mere series of inoperative dogmas. Doubts and difficulties innumerable will then be started by a subtile opponent, respecting *reasons* and *modes*, *congruities* and *fitnesses*,—leading to impressions the most unfavourable,—causing infidelity to triumph,—and ridiculing faith out of existence. Not that the system in itself, when viewed apart from its practical effects, is really devoid of beauty or harmony; but that, being more abstract when so viewed, and farther removed from the beaten path of daily experience and ordinary reflection, it is, and must be, less intelligible, and, consequently, more liable to misapprehension, and cavilling and doubt. While, then, with the key furnished by the Scriptures themselves, you should ever be ready, when duty calls, to defend the beauty and harmony of the system in the abstract, or viewed theoretically; it should ever be your grand object to *combine the theory with the practice*,—and to prove that the former cannot be understood aright, far less admired, unless seen actually exemplified in the latter.

8. But while you are bound, in your words and discourses, in public and private, to exhibit the whole scheme of revelation, in its Divine harmony, inherent beauty, and practical efficacy, remember the exhorta-

tion of the apostle—" Be thou a *pattern* of good works,"—" Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Of the venerable Swartz it has been testified, that " the knowledge and integrity of this irreproachable missionary, retrieved the character of Europeans from imputations of general depravity;" and again, " that we might as well attempt to deprive virtue of its charms, or religion of its superior loveliness, as to separate the name of Swartz from good report, or even apostolic praise." And it cannot be doubted, that it was not superiority of talent, or extent of learning, so much as his holy unblemished life, which gained that unrivalled influence over the native mind, which neither the governors of provinces, nor the leaders of great armies could command.

Your very profession of disinterestedness may, for some time, prove a stumbling-block in the way of a people, who, secretly conscious of being swayed by no moving principles beyond what are purely selfish, are ever apt to treat with incredulous scorn every pretension to loftier motives. They may not—cannot, at first, believe that no sinister designs are cloaked beneath the profession of such unaccountable generosity. But the continued absence of all self-aggrandizing ends, and the continued manifestation of meekness, patience, self-denial, and other graces, will eventually convert their jealousy into trust, and their suspicion into confidence. Even the tyrant potentate of Mysore, could not help addressing his missionary visitor in

these emphatic terms:—"I can trust *you*, *because* you do not care for money."

An example conformable to the letter and spirit of the Gospel, every where necessary, becomes doubly indispensable in the case of those, who, in your outward port and demeanour, may behold the *only* legible print and character of what Christianity is. Let your daily walk and conversation, therefore, be a perpetual comment on your doctrine—seen and read of all men,—and it may prove the fittest vehicle for transplanting evangelical principles into a heathen soil. Let your manners and habits be an exact copy and transcript of what you teach, and these may dart rays of conviction when all oral instructions would fail. Let seriousness and gravity be the indices of that earnestness of spirit, that will rivet attention, when all reasoning would prove powerless. Let love to Jesus and the souls of men, burning strongly within, blaze brightly forth in all your intercourse, and it may melt the most stubborn prejudices, and extort an admiration of truths the most distasteful to the natural man. While you *speak great things* for God, strive to *live great things* unto holiness;—and more converts may be gained by the persuasive eloquence of a holy life, than by all the discipline of the schools, and all the oratory of the pulpit. Let holiness be your badge as a Christian, your livery as a saint, your passport as a herald of salvation, and your shining diadem as an heir of immortality;—and you may win your way into hearts which no arguments would open, no pathos

touch, no promises allure, no thunders of condemnation alarm.

With one of the holiest of uninspired men, you may possibly say,—"What does he himself that speaks these things unto me?" And with him, the speaker may truly reply,—"Alas! I am ashamed to tell you. All I dare say is, that I think I see the beauty of holiness, and am enamoured with it, though I attain it not; and how little soever I attain, would rather live and die in the pursuit of it, than in the pursuit, yea, or in the possession and enjoyment, though unpursued, of all the advantage this world affords. And I trust, dear brother, you are of the same opinion, and have the same desire and design, to follow it, both more diligently, and with better success. To the all-powerful grace of our great Lord and Master, I recommend you, and your future charge, and your whole work amongst them."—Amen.

VII. It may now be proper briefly to notice some of the *trials* that await you; the more especially, as, on this subject, there are many prevalent misconceptions.

Bating the dangers of the deep, and the insalubrity of the climate, from most of the perils and hardships enumerated by the apostle, (2 Cor. xi. 23-27,) you may be exempt. But will you, therefore, be without your trials? Oh, no. And some of these are of a nature which even the apostle never knew.

Oh, it is loathsome to hear how men, that are buried

in earthliness and carnality, can babble like children, and prattle like fools, on the subject of the missionary's supposed comforts and trials,—estimating the former solely from the number and variety of *physical* accommodations at his command, and the latter, solely from the nature and amount of *physical* privations to which he may be exposed!—as if the man were altogether a mass of gross sensuousness, a piece of lumpish materialism, or, at best, a more sensitive species of mere animal life. And then, what disparaging comparisons they institute between his supposed comforts and trials, and those of men of secular professions!

In the name of my fellow-missionaries of every denomination, I solemnly protest against all such estimates and comparisons. They are, in general, not insulting and degrading merely:—always fallacious,—they are often preposterously unjust. Let their authors be told, that the peculiar comforts of the real missionary are such, that the free revenues of an empire could not heighten them,—that his peculiar trials are such, that all the retinues and palaces of royalty could not alleviate them. And why? Because these are *chiefly* of a mental, not of a bodily—of a spiritual, not of a physical character.

Let me, with a special view to your case, my brother, advert to a few.

1. The very position of notoriety to which the missionary is suddenly raised, often proves a source of trial. Following the bent and bias of his own mind,

under a humble estimate of his self-nothingness and vanity, rather than indulge in the spirit of Jehu of old, saying, "Come with me and see my zeal for the Lord," he would be ever inclined to lay his hand on his mouth, and his mouth in the dust, exclaiming, "Behold I am vile, and my best services worthlessness and vanity,"—rather than descant on his own diligence and success, in a strain that might even remotely savour of boastfulness, he would ever desire to breathe forth in utterance, no more than,—"I am an unprofitable servant." But, situated as the missionary is, in his relationship to some community of Christians in his native land, he cannot possibly maintain that silence and reserve to which his strong sense of unworthiness and unprofitableness would naturally prompt him. He must, at times, speak out. And if he is enabled to do so, in such a way as to ascribe all the praise and glory to God, saying, "Come and see what the Lord hath done for me and by me," all well. But it is the difficulty of acting wholly for God, and speaking wholly for God, that constitutes the trial. As to *acting*, a veteran in the warfare has candidly confessed, that he "who leaves his native country, full of love, and zeal, and humility,—on being flattered by public notice of his labours,—on seeing his name connected with some important mission, —may insensibly find himself acting too much from worldly excitement,—too much under the impression, that what he does will be publicly told of, and too little in the humble retiring spirit of his Master. He

may, almost without knowing it, begin to do many things to be seen of men. Here is a danger common to all missionaries, and into which too many fall." As to *speaking*, or *writing*, the counsel of an aged father may well be preferred to that of a less experienced servant. "I would not have you," said he, "or any others in India, abate their zeal in the service of the Lord, but only to regulate their efforts with the utmost caution. Do as much good as you possibly can, but *do not talk about it, or proclaim it in any ostentatious way*. It is not an easy thing to kill a lion, and not to tell our father or our mother. Yet, this is the lesson which, under existing circumstances, it is expedient for you to attain; and I earnestly wish you to impress the idea on the minds of your various correspondents, when in India."

To preserve the soul, in the integrity of its holy devotedness, from the effects of a trial that is ever apt to be offering violence to its own pure convictions, pray that *self*, in so far as it is an idol and a tyrant by turns, may be wholly dislodged, and the Lord Jesus seated, without a rival, on the throne of the heart and affections. If any love be still cherished for self, pray that it may only be *in, and for, Christ;* and then, and then only, will the indulgence of self-love become innocent, when evacuated of all selfishness. Knowing that your proceedings will be publicly watched, and must often be rehearsed by yourself, pray earnestly against the very semblance and form of self-arrogating, self-assuming egotism. To prevent

the danger of self-wisdom, and self-power, pray that the admonition may be constantly ringing in your ears, "Without me you can do nothing." To prevent the danger of self-seeking, and self-pleasing, pray that your own will and pleasure may be wholly melted and dissolved into the will and pleasure of your Divine Lord and Master. To prevent the danger of doing or saying aught, merely to secure the honour and praise of men, pray that all the springs of thought and feeling, speech and action, may flow from Christ, as their proper source and centre; and all the lines terminate in him, as their proper bound and circumference. To prevent the danger of following any pursuits that have other objects in view than the glory of the Redeemer, pray that, as a frontlet on the forehead of all of them, may be engraven the salutary interrogation, "Lovest thou me more than these?" In a word, pray for the grace to carry along with you, into every department of labour, a uniform singleness of aim,—an undeviating simplicity of purpose,—to know nothing supremely save Jesus Christ, and him crucified; and glory in nothing exclusively, save in his cross; and delight in nothing transcendently, save in commending his bleeding, dying love to perishing sinners. And then, when called on, in the course of providence, to record your own deeds, however distinguished by superior excellence, the record will be throughout pervaded with the spirit of the apostolic confession, "Yet not I, but Christ that liveth in me."

2. The known wishes and expectations of thousands

at home, (wishes which you may not be able to gratify, and expectations which you may not be able to realize,) may prove a source of sore trial to you.

If you felt yourself responsible only to an invisible God, that knoweth the disposition of the heart, and the purity of the motive, as well as the outward action; and judgeth righteously; you would escape from this source of trial. But, as you are secondarily responsible to the Church, whose servant and missionary you may happen to be, you cannot, you ought not, to be insensible to the *reasonable* wishes and expectations of any of its members.

But such wishes and expectations may not be always the most reasonable.

The present is pre-eminently the age of *excitement*. The loud cry is, not so much for something true, as for something new, something stirring, something rousing.

Now, planted as you will be, within the precincts of no "mean city,"—a city which itself contains upwards of five hundred thousand human beings,—and in the centre of a district so teeming with inhabitants, that within a circle, with a radius of twenty miles, their aggregate is estimated to exceed two millions, *i. e.*, a population equal to that of all Scotland,—your field of labour must be acknowledged to be ample enough, and all your time and strength must soon be more than taxed with its cultivation.

But your labour in such a field, in order to be ultimately found productive, may, for years, be of the

plainest and homeliest, though most substantial character. Your accounts, therefore, may, rather must, disappoint a large class of home contributors. As one report drops in after another, the exclamation may be,—"Ah, how dull, insipid, and uninteresting! There is nothing new—nothing original—nothing but what we have long been accustomed to before! No; nothing but pupils and classes, schools and examinations, lectures and sermons, bibles and tracts!"—True. You may have nothing to report of the perils of coasting voyages along barbarous shores,—nothing to report on the formation of coral islands and other submarine phenomena,—nothing to report on the geological strata and fossil remains of hitherto unexplored territories,—nothing to report of the precipices and cataracts of some savage hills,—nothing to report of the discovery of strange and unheard-of denizens belonging to the animal and vegetable kingdoms,—nothing to report of marvellous adventures, and hair-breadth escapes, among jungles and forests, where the tiger and alligator contend for supreme dominion,—nothing to report of sublime soliloquies among the dilapidated sculptures, temples, and palaces of ancient capitals. And because all these, and such like topics, may be wanting,—no matter though much of that be included which, after all, has made Scotland one of the happiest, the most prosperous, and most religious of nations,—your report may be banished as insufferably stale, and yourself pronounced a tame and prosaic character,—the counterpart, it may be, in the

world of human agency, to the flatness of an Hollandic swamp, as compared with the sublime grandeur of Alpine scenery.

Now, to mere "flesh and blood" all this may prove a trial, so sharp, as to tempt the missionary to abandon humble, but really effective, labour, and go in quest of more exciting subjects. But, in the assurances of that prospective sagacity which can already discern a golden harvest through the rough drudgery of breaking up the fallow ground; and in the strength of that faith which can endure, as seeing Him who is invisible, we would beseech you patiently to submit to the trial, and resolutely to resist the temptation.

If, in the course of your manifold duties, any such objects should naturally fall in your way, neglect not, by any means, to bestow upon them a passing notice. They are all, in their own place, most worthy of a due share of attention. But, remembering how short the time, how precarious the health, how vast the spiritual interests of immortal souls intrusted to your charge, and how few there are to glean the vintage of eternity, be not allured by the gilded bait of an ephemeral applause, to step aside from your proper sphere, and fritter away precious opportunities in the eager endeavour to fall in with, and record the varieties of stirring incident, or the successions of rare phenomena. Wearied and sickened with the glare of adventitious and short-lived interest, which the introduction of such topics has too often thrown on the proper, and far more momentous, subject of missions;—

wearied and sickened with the excitement of a species of religious romance, which, not having for its basis the only enduring foundation of love to God and love to man, too often rapidly subsides, and, like the refluent tides of ocean, leaves nothing behind it, but the weed-covered shore of rocky hearts and turbid affections;—wearied and sickened with all this fictitious interest and excitement, do you resolve, through God's blessing, to crucify those emotions and impulses towards the novel and romantic, which strong temptation might cause to sprout up luxuriantly in your own breast. Resolve, in the strength of the Lord, to go, or to remain, wherever duty summons—happy and contented in the prosecution of any profitable toil which enlightened judgment may direct, however common-place its character, or monotonous the routine; bearing ever in mind that, from the very nature of the *preparatory* work in which you are engaged, you are called on to labour, *not so much for the present, as for future, generations.* Let real and lasting usefulness to the souls of men, and not an ambition to gratify the ravenous appetite of religious romancers and sentimentalists at home, ever be your guiding pole-star.

3. Again, there are numbers, at home, who indulge in extravagant expectations of *great immediate success.* Their imaginations are ever haunted with images of the thousands that were converted under the Pentecostal effusion; and they are apt to be dissatisfied, if they do not constantly hear of whole cities and districts,

turning their idols to the moles and to the bats,—of hundreds and thousands being baptized,—and of new churches springing up with the rapidity of apostolic times. Now, if in his reports, a missionary is not enabled to announce any thing in the remotest degree approximating to such success—and more especially, if for some time, he can scarcely refer to any genuine conversions at all,—he is very sure to be marked down by many as an indolent, unworthy, unprofitable servant.

A judgment so harsh and unjust, and communicated, it may be, in so many invidious and significant forms,—more especially, when the workman is really conscious of toiling himself into weakness, and belabouring himself into the grave,—becomes the source of sore trial, and is very apt to tempt him, by unscriptural inducements, or latitudinarian laxness, to swell the number of reputed conversions.

Be it *your* prayer, my brother, to be strengthened to bear the trial, if imposed upon you; as also to combat the temptation, if subjected to it.

As to the people at home, fearlessly ask them, What right they have to indulge in such extravagant visions? It is a glorious maxim, "to attempt great things and expect great things;"—but, why should they expect great things, while they do not attempt great things? Why should they view with such self-complacency their own puny efforts in so gigantic a cause? Why should they expect so much, when by them so little is done? Why should they feel impatient for magnificent re-

sults, when insignificance is stamped on all their endeavours? Is it reasonable to leave unfinished the labours of the husbandman, dispense with the genial showers of summer, and look for harvest before the end of spring? Why, one is almost forced to believe that there are men more unreasonable still—men, who would reverse the ordinary processes of nature altogether, and without a seed-time at all, expect the waving fruits of autumn. For what seed, it may be asked, have they ever yet attempted to sow, that bears any proportion to the anticipated harvest?

As for yourself, you are privileged, yea bound, to long for and expect success. Would it not be utterly irrational in an architect to go on for ever digging the foundation, without wishing any edifice to rise?—or, for a physician to go on administering medicine, without caring whether his patient recovered?—or, for a husbandman to go on sowing without expecting to reap any fruit? And would it be less irrational for a minister of Christ to be constantly laying the foundation of Gospel principles, or applying the balm of Gospel grace, or scattering the seed of Gospel doctrine, without expecting correspondent results? No: He, of all men, is the last that must be indifferent to success,—seeing that success, in his case, implies the tremendous reality of deliverance from a hell of torment, and advancement to a heaven of bliss! You, therefore, as a missionary of the Cross, should long earnestly for the desired success. Your whole heart, and soul, and strength, and mind, should be set upon it. And in

order to realize it, you are bound to attempt every thing that past experience has not proved to be impracticable, or sound reason has not pronounced to be chimerical. You are bound to persevere in the attempt as diligently as if you *must* see it accomplished. You are bound to toil for its attainment as laboriously as if all depended on the surpassing strenuousness of your own exertions; while you must pray for it as importunately as if nought depended upon any exertion beyond that of the energy of the invisible God.

But if, after a season, your earnest and sanguine expectations should not be realized, you must not fret yourself into impatience, or sink yourself into despondency, as if all your efforts were utterly thrown away. Remember that no work of faith or labour of love will, in the end, be lost—no, not even a tear, or a sigh, or a secret petition, dropped over perishing souls, from the heart of a child of God, will be unregistered in the book of his remembrance.

Visible success is not the test of your real deserts as a faithful labourer in God's vineyard; neither is it the guarantee of the real efficiency of your labour. It is for the labour and not for the success—for the toil and not for the fruit, that you are accountable at the bar of your own conscience, and at the tribunal of your God. Paul himself may plant and Apollos water all their days, without witnessing the desired fruit; since it is God alone who giveth the increase. If that increase be vouchsafed, hail it with overflowing joy and gratitude to the Divine Giver. If it be

withheld, how know you but it may be granted to your successors, as the result of your labour? And if so, think you that your reward will be the less, or that your crown will shine with dimmer lustre, in that you have not been yourself the reaper on earth of what you have sown?

Besides, for your special encouragement, you ought to remember that, in the world of mind as well as of matter, the mightiest change is often effected before any symptoms of change become apparent to the outward eye. Look around you at this season of the year. Behold the surface of earth congealed, as if benumbed into an utter extinction of life, and shrouded in one universal winding-sheet of snow. By degrees the subtile principle of latent heat begins to enter the frozen mass; and the greatest proportion of it is absorbed before the attention of the inexperienced observer can possibly be challenged. Slow, and imperceptible in its progress, the widest transition has been made, the most momentous transformation effected, before the process of actual dissolution has visibly commenced. At length, when saturated up to the full extent of its capability of retaining consistency and form, all at once, in the twinkling of an eye, the mighty mass melts away, leaving few traces behind. In the evening you look out: all seems as firm and unchanged as ever. In the morning you look out, after *a sudden thaw*, and behold, all has vanished, as by the breath of an Almighty Spirit. So with Hinduism. The subtile element of change, under various

forms, is even now gradually insinuating itself into the frozen mass. The process is slow; it is noiseless; and to the external sense, in a great measure, invisible. To the eye of a casual or ignorant observer, all may seem as likely to wear out for centuries to come, as it has done during the centuries that are past. But to the intuitive glance of shrewd penetration, there is flashing convictive evidence that even now the greatest change is progressing, without any very palpable symptoms of outward visible change. And you may be one of the honoured instruments in augmenting the force of the vivifying transforming principle, and in accelerating the onward progression. And when the huge mass of Hinduism is saturated to the full, it may melt away in a day, like the dissolving snow in a sudden and universal thaw.

4. There is yet another way in which want of striking visible success in conversion, may be turned into a source of new trials to the missionary. It is when the enemy is encouraged thereby, to pour contempt on the "preaching of the cross," as an ordinance, whose foolishness can only be surpassed by its supposed demonstrated inutility. And who that has not felt it, can tell, how deeply this sinks into the heart of the man who is jealous for the honour of his Divine Master; and who trembles lest his own inefficiency and faithlessness may have furnished the occasion for scoffers to blaspheme?

Here, however, as a servant of God, you are privileged to cling to, and take comfort from, principles

that are not less real, though they may seem to wear a transcendental aspect to the disciples of a low and earthly philosophy. These latter move on, within the contracted limits of sense; they place no confidence in what is not subjected to human measurement; they affect to contemn what does not admit of fixed previous calculation; and they cannot brook the toil and the trouble of an achievement which excludes all praise, and flourishes by the annihilation of human merit. Hence, much of the zeal with which the men of this world exclusively promote schemes of secular education. Here the mode of operation is their own; and the glory of success is chiefly theirs. They have only to survey a particular field, weigh the lessons of past experience, and contrast the nature and number of the obstacles to be overcome, with the force that can be brought to bear upon them; and they can, without fail, calculate on the appearance of a certain quantity of fruit within a specified time. And in the retrospect, they can refer to the sagacity of their discernment, to the wisdom of their plans, to the singleness of their motives, to the unwearied vigilance of their superintendence, and to the triumphant nature of their success. And what results do they expect to follow? All that is deemed worthy of possession—praise and fame—the darling objects of human ambition, and the main-springs of even all philanthropy that originates from, and terminates in, the mere victim of mortality.

Wholly diverse in its effect, and in the principle of

its efficiency, is "the preaching of the Gospel." It is of a nature too sublime and godlike, to be regulated by views of mere worldly expediency, or be imbued with efficacy from measures that originate in mere human sagacity. It disdains to be graduated by any scale of human device: it wholly resists the application of arithmetic: it eludes all calculation, as it defies the unaided power of man: it is the sphere peculiarly reserved by the Eternal for the exercise of his high prerogative: it is the pathway in which the God of providence is pleased to display the mysterious workings of his grace, even that grace which ever triumphs in the midst of acknowledged weakness, and ever stamps with vanity the mightiest efforts of boasted strength. Its direct aim and legitimate results are the conversion of the soul towards God, and the progressive renovation of its nature. And in the production of these results, man, in his highest estate, is at once reduced to the level of his own nothingness—being recognised merely as an instrumental, not an efficient cause, equally devoid of merit, and undeserving of praise. And need it be wondered at, that a plan which so strips man of all that is endeared to the feelings, and accordant with the reasonings of unrenewed nature, should be scorned and scouted by all who still creep in the dust, and grovel amid the fogs of an earthly atmosphere? But you, as a man of God, rising higher and higher in the Divine life, will be enabled to see all things in the light in which they stand unveiled before Omniscience. With the eye

of faith directed to the sanctuary above; and the eye of sense and reason taking a survey of the world beneath, you can, in opposition to the suggestions of sense, and in opposition to all mere human probability, persevere in preaching Christ crucified, the power of God, and the wisdom of God; assured that as God cannot lie, there shall, in due season, an act of Omnipotence be put forth to imbue such preaching with an efficacy as irresistible as, in the time and mode of its agency, it is beyond the regulation or control of human mechanisms.

5. The *perpetual resistance* to the light of the glorious Gospel in ten thousand varied and most aggravated forms, will ever prove one of your severest trials.

But remember that this is nothing but what you should be prepared to expect. For what great scheme of philanthropy has ever yet succeeded, without having first to encounter the prejudices, and subdue the opposition of those who were to be benefited? Unspeakably delightful is the thought, that the great Christian temple, like its material prototype of old, may eventually be raised with noiseless harmony of design and execution. Still, as it is not true, that in *no* part of the process of constructing that fabric, which was the pride and glory of the ancient Israel, was "hammer, or axe, or any tool of iron" ever heard—as the workshops of Tyre, and the mines of Sheba, and the mountains of Lebanon could amply testify;—so, in regard to the materials out of which the living

temple of Christ is to be reared—materials rude and shapeless by nature, and moulded into forms still more rude and incorrigible by diabolic art—it is not reasonably to be expected that they can be fashioned or prepared without offering the most stubborn resistance.

Besides, in your warfare, you must ever be ready to distinguish *active* from *passive* resistance. The latter, silent and contemptuous, has hitherto been the distinguishing characteristic of the leading natives of India. The sharpest arrows of spiritual conviction have seemed to sink into their apathetic natures, as noiselessly and as harmlessly, as the most potent missiles of an invading foe into the yielding mass of their own mud-walled fortresses. Now, however, in the place of your destination, resistance has to a great extent become *active*. Instead of being dejected on this account, you should hail it as a token for good. Such resistance is at least symptomatic of life, and the more obstinate it becomes, the greater reason have you to believe that its power must speedily decay. The balls, that are repelled with thundering noise from the rocky battlement, leave rents and chasms behind. The sound of your spiritual weapons may now be more frequently heard, as they are made to recoil from the ramparts of stony hearts; but remember that scars and fissures may be left behind. The din of opposition may even swell at times into the voice of tumult or violent commotion, and you may be filled with alarm and tempted to tremble for the result; but remember who hath said, "be not dismayed, for I am with thee." Remember that, as the pro-

mulgator of Christianity, you are linked with an imperishable cause. Has it not already encountered all the forms of opposition which ingenuity could devise or malice envenom?—Sarcasm and irony,—ridicule, and wit, and sophistry,—pride, and passion, and prejudice,—famine and sword,—the dungeon and the flames. And what has been the issue?—Annihilation? No. Discomfiture? No. Injury or disadvantage? No. From every conflict it has arisen, and like the mighty giant of old, only gathered a fresh accession of strength from every apparent fall.

Against it, still, may ingenuity and hatred persevere in reforging weapons a thousand times broken. But if you, and such as you, are not faithless but believing, their keenest edge must again and again prove powerless, and they who wield them, forced to retire from the field of contest, unlaurelled and uncrowned, save with disaster and defeat. Partaker, through the grace of God, of a divine nature, you must feel yourself to be, in a certain sense, the very associate and standard bearer of the Omnipotent. Let your constant prayer then be, that all the forms of opposition, suggested by the spirit of error, may through you be brought, as it were, into naked contact with the glittering sword of divinity. And thus, in the midst of the profoundest acknowledgments, that in yourself you are nothing, and of yourself you can do nothing —may you exhibit to the world the surprising spectacle of the omnipotency of a Christian man!

6. Again, another of the hardest trials of the mis-

sionary, arises from the difficulty of maintaining that life of faith and love—that life of holiness—that life of devotion—that life of communion with God in the soul—which is not only the root and flower of human happiness, but the real secret of ministerial success. So long as this spiritual life is maintained in active exercise, and the soul is *sensible* of the presence of its Lord, all difficulties, as a beloved brother, now no more, was wont to remark, "appear trifling, and over the darkest clouds of discouragement, the bow of promise shines; but when overcome by temptation, and God seems to hide his face from the labourer, the very shadow of death is cast over the gloomy scenes that surround him."

Now, however contrary to general opinion, let me forewarn you, my brother, that the maintenance of this divine life in the soul may be found far more difficult, in your future field of labour, than at home. Ah! little do people know how much they are indebted to adventitious circumstances for the preservation of a creditable profession,—how much of their religious enjoyment flows from other sources than from God! In India, often have the best of men been forced to complain, that the very climate affects the soul in ways unknown under temperate skies,—inducing, at one time, a peculiar irritability of mind, and, at another, an unwonted languor and depression,—then, a flagging and sinking of the spirits, followed by callous insensibility, not unlike the stupor of a partial swoon;—and all this terminating in a felt unfitness, and almost vio-

lent disinclination, for all devotional exercises whatsoever. Nor is it the climate merely that thus affects the integrity of the spiritual frame. Not to talk of the provocation constantly given to the remaining corruptions of the old man, by the rudeness and the raging of heathen adversaries,—the perpetual confronting of the rites, forms, and institutions, of an abominable idolatry, is apt, in the end, to exercise a chilling, deadening influence. At first, the contrary effect is likely to be produced. Like the dead bodies floating along the stream—torn and mangled by dogs, vultures, and crows,—they may strike the new-comer with horror. But in both cases, and in both alike, their frequency makes them *familiar*, and a horrid familiarity with such scenes, is ever apt to induce a freezing and a petrifying indifference—most uncongenial to the spirit and power of devotion. In a word, there is such an unceasing process of attrition carried on, by the action of a thousand new elements, against the spiritual life and health of the soul, that the sturdiest buttresses of resolution seem often crumbling down, like *debris* around the bases of the lasting hills.

It is then that a missionary, looking back on his native land, is ready to exclaim,—Oh, it is easy for you at home, to maintain a blazing fire on the borders of an ancient forest—to rear the tender exotic in a sheltering hot-house—to keep full the liquid reservoir in the neighbourhood of a thousand rills. But, to feed the flames on the very crest of perpetual frost and snow—to cherish the budding exotic on a bleak and

desert heath—to replenish the reservoir amid scorching sands:—this, this is to maintain the plant of life flourishing, the fount of purity overflowing, the fire of devotion burning bright in the frightful solitude of an idolatrous city in India.

As a counterpoise to such tendencies, you must, by the grace of God, resolve to be more careful, watchful, and diligent than ever, in the use of all appointed means of grace. You should be much, not only in secret, but in social prayer—prayer, not only in the closet and at the domestic altar, but in the society of a congenial brotherly fellowship. You should converse much and frequently with your brethren, not only on the general affairs of the mission, but specially on the inward health and prosperity of each other's souls—that, as iron sharpeneth iron, so the sympathetic touch of the heart and countenance of one friend, may whet the blunted edge of spiritual life in the other. You should keep up the constant practice of reviewing, in the light of God's Word, all your feelings, motives, principles, and actions. You should retain on your table, for constant consultation, some of the searchingly practical and strikingly devotional treatises of our older Divines;—as also, the lives of some of the more eminent saints, martyrs, and missionaries. Above all, let the Bible be with you the "book of books,"—the jewel of inestimable price,—the infallible chart to guide across the ocean of time,—the inexhaustible magazine of God's marvellous dealings of mercy with your own soul. Resolve, that the last book which

you read at night, and the first which you open in the morning, be the Bible. Resolve, that, like the royal Psalmist, you shall carry your meditations therein to the couch of rest—that the last breathing of the soul before you sink into slumber, and the first breathing when you awake, whether in the silent watches of the night, or at the dawning of day, shall be the utterance of an ejaculatory prayer. Nor let the Bible be consulted at stated periods merely. Turn to it often, during those snatches, or fragmentary intervals of time, that intervene between the hours of regular duty. And if you catch but a single text—a single apple, as it were, from this tree of knowledge and of life, the momentary gust and savour of it may help to revive a languishing frame, and fortify it against the friction and recoil of a thousand opposing influences.

And when you *feel* painfully conscious of a growing deadness, and in that blessed volume, find the "resurrection and the life" to quicken you,—when you *feel* yourself *weak*, and *there* find, an all-sufficient Saviour able and willing to strengthen you,—wretched, and there find a merciful High Priest, ready to relieve you, —miserable, the very fountain of happiness to comfort you,—poor, the Lord of heaven and of earth, pledged to bestow an eternal inheritance,—blind, the Sun of Righteousness to enlighten you,—naked, the blessed Redeemer, waiting to clothe you with the garments of salvation :—In a word, when you *feel* deeply sensible of the multitude of your wants, as a shortcoming, backsliding, sinful, and unworthy creature; and, in

the Bible, find all your wants supplied,—supplied, too, in a way immeasurably exceeding your expectations, and contrary to all your deserts;—this *experience* will fill your heart with gratitude, and ever tune your lips to sing the praises of the Most High. Your study will be a sanctuary consecrated by prayer; and from its frequent, fervent, exercises, will daily ascend a fragrant incense, that shall mingle with the odours of the saints before the throne of the Eternal.

Many may be disposed to regard some of these remarks as the dull and unmeaning utterances of customary common-place. Well, be it so. But would, my brother, that I could inject the impression into your inmost soul, and leave it fast cleaving there like a barbed dart, that, from the laxation or neglect of some such simple means as these, the fire of many a missionary spirit which at first blazed unto the heavens,—threatening to consume, as in a moment, the strongest bulwarks of heathenism,—has often cooled down into the innocuous dimness of a faintly visible phosphorescence.

7. Once more, when the missionary has most effectually risen above the influences of the last mentioned trial, his soul is then most open and exposed to the full influence of other trials, arising from the very nature of his labour among a heathen people. And what is most affecting, is, that these trials, instead of diminishing, may go on accumulating, with the widening range of experience, and the gliding lapse of time.

When, day after day, week after week, month after

month, and year after year, he goes out and comes in among such multitudes, blindly led captive by Satan at his will,—and feels how little he can directly do for the saving of their precious souls: when he thinks of their indescribable degradation, mental and moral, and their self-complacent satisfaction therewith: when he thinks of their ignorance and dulness of apprehension in divine things: when he thinks of their careless ease and voluptuous corrupting sloth: when he thinks of their unfeeling bigotry and sottish unconcern: when he thinks of their sand-like fickleness and light-hearted levity.—

When he thinks of the numberless questions that are often gravely put, and of the questioner, in contemptuous indifference, disappearing when about to receive a reply: when he thinks of the speculative objections, whose far-fetched fancifulness demonstrates how little the value or importance of his message is appreciated: when he thinks of the cold and subtile reasonings, which are opposed to the most earnest and impassioned address: when he thinks of the cavilling sophistry, with which the most momentous subjects are entangled, merely to afford play and pastime to an idly curious set of theorists: when he thinks of all these questions, objections, reasonings, and sophisms, being, day after day, reiterated in endless, profitless, succession,—apparently annihilating all attempts at laying the foundation-stone of a Christian temple in these benighted lands, as effectually as the fire-balls, constantly issuing from the ground, blasted all the Imperial

efforts to rebuild the Jewish temple on Mount Zion, in Jerusalem.—

When he thinks how nought seems to strike his eyes but temples, and idols, and offerings, and processions,—and how often he has looked on, in bitterness of spirit, and wept: when he thinks how nought seems to reach his ears but the songs, and the cries, and the music, and the praying repetitions of deluded votaries,—and how often he has listened, in sober sadness, and sighed: when he thinks how often he has attempted, and attempted in vain, to escape from spectacles and sounds, that beset him wherever he moves, as if the very ground on which he trode, and the very atmosphere which he inhaled, were tainted with the breath of idolatrous abomination.—

When he thinks of the thousands rushing on blindfold to the lake that burneth, and of one and another taking the last and awful plunge—thousands, who have set at nought all his counsel, and would none of his reproof: when he thinks of the scorn and the derision of the profane, more difficult far to be endured, than the onslaught of an armed host: when he thinks of the shouts of blasphemy, which have pierced his soul, like daggers plunged into the bosom of his well-beloved: when he thinks how argument, and entreaty, and expostulation have hitherto been lost—how the thunders of Heaven's law, and the melting invitations of Heaven's love, have been exhausted in vain: when he thinks how the blindness of their minds, the hardness of their hearts, and the searedness of their consciences

are such, that he might as well expect, by *his* preaching, to enlighten, or soften, or quicken them, as expect that the tomb-stones would shake, or the still earth be imbued with motion, or the clay-cold corpse awaken into life, or the pale and mouldering eye-balls sparkle with vivacity, were he to go forth and proclaim the glad tidings among the solitary chambers of the dead.—

Oh, it is, when all these thoughts, impressions, and experiences, come rushing through the soul with a violence, of which the hurricane is but a feeble emblem;—it is then, that the faithful missionary would tell you, with an anguish of spirit bordering on agony; and tell you, amid floods of tears, that his chiefest, his acutest trials, have little or nothing to do with *mere physical suffering!*

It is at such a time too, when the whole head is sick, and the whole heart faint, that, not merely the sincerity, but the strength of the missionary's piety,—not merely the reality, but the power of his faith,—not merely the manifestation, but the stability of his devotedness, are put to the severest test. If he has mistaken head knowledge for a hearty faith—the impulse of animal fervour for Christian principle—natural sensibility for the love of Christ and of souls—compliance with the expressed wishes of missionary friends for the spontaneous obedience of the renewed will:—If the fascinations of novelty, or a fondness for strange scenes,—the love of notoriety, or the desire of human applause,—dissatisfaction with the settled

routine of home duties, or the drudgery of a secular profession,—a restless ambition for discovery, or a thirst for adventure,—the vivid stirrings of a romantic fancy, or the transient motions of a poetic sentimentalism:—If one, or all, of such mistakes and impressions have conspired towards the original decision in favour of labour in foreign lands, how must they be swept away in the hour of sifting trial, like withered leaves before the gales of autumn!—Then, will all the visions of poetry, all the dreams of romance, and all the squeamish charity of sentimentalism, prove but as wood, hay, and stubble, before the consuming fire!—Then, will it be found that nothing can endure, but the constraining love of a bleeding Saviour flowing in compassion for lost souls,—the unyielding sternness of Divine grace under an overpowering sense of duty towards God,—and the more than mortal strength of undivided faith in the Redeemer's promises!

VIII. But who, you will be ready to ask, my brother, with a greater missionary, "Who is sufficient for these things?" Who *is* sufficient? We at once reply, The man who feels most strongly his own utter insufficiency, and who trusts most absolutely to the all-sufficiency of God.

And, though already repeatedly alluded to, this naturally leads us once more, in conclusion, to remind you of the indispensable necessity of the Holy Spirit's agency towards the real success of all your labours for the conviction and conversion of sinners;

and the absolute dependence of all human means on the influence of his grace. Never, never can that grand and all-important truth be too largely or too strongly insisted on. Sooner might you attempt, by your own inherent strength, to raise the waters of the great deep, and float your barque over the summits of the lofty mountains, than expect, without the influence of the Holy Spirit, to succeed in converting one soul, by means of reasoning or persuasion, learning or eloquence, acumen or subtlety, or any other *mere human* instrumentality. Sooner might you attempt, by your own independent exertion, to empty the ocean, drop by drop, or level the Himalaya, particle by particle, than expect, without the influence of the Holy Spirit, to drain up the fount of corruption in one soul, or demolish the barrier of its natural enmity and opposition to the truth, as it is in Jesus. Sooner might you attempt, by your own unaided efforts, to construct and rear a pathway of solid adamant to the skies, and thereby surmount the starry firmament, than expect, without the influence of the Holy Spirit, to succeed in raising one soul from the "horrible pit and the miry clay" of sin, and guilt, and pollution, and causing it to wing its flight, as a regenerated creature, to the heaven of heavens.

And this grand and solemn truth you should not merely retain as a fixed idea, or notion, or dogma, in the cold upper region of intellect, but ever carry it about as a practical principle of the renewed heart,—an operative conviction of the enlightened understanding

—a conviction, having all the vividness of a spiritual sense, and all the liveliness of a spiritual emotion. Wherever you are, wherever you go, whatever you attempt to do, towards the conversion of lost sinners, let the impression ever be uppermost in your mind, as a keen and sensible feeling, that you can think nothing aright—can effect nothing aright, without the co-operative energy of God's Holy Spirit.

Oh, my brother! if you, and I, and all who are invested with the functions of the sacred ministry, could thus habitually live out of ourselves—thus habitually live in the Spirit—thus habitually feel, as the Spirit's agents; and our efforts, as the very outstretchings of his Almighty arm—then, indeed, would we be apostolic men, and then might we expect to be honoured with apostolic success! But, whether we be the honoured agents or not, oh, let us, when ready to faint, on beholding the heathen in such multitudes, still raging against the Lord and his Anointed, and counting the very counsels and messages of the Great Jehovah, as so many idle tales,—Oh, let us rejoice, and be exceeding glad, in the assured hope, that the time is not far distant when the favoured agents shall appear—when the heathen shall be given to the Son as his purchased inheritance, and the uttermost parts of the earth as his purchased possession, —when "his dominions shall extend from sea to sea, and from the river unto the ends of the earth,—when the kings of Tarshish and the isles shall bring presents; and the kings of Sheba and Seba shall offer

gifts; yea, when all kings shall fall down before Him, and all kindreds shall serve Him;—when all men shall be blessed in Him, and all nations shall call Him blessed." Precious assurance! Enchanting prospect! In the grandeur of the scene that opens up to its contemplation, well may the soul be rivetted with admiration, and absorbed in delight. In the secret pavilion of the Eternal, the God of grace is identified with the God of creation and providence. And, thence, are seen to proceed, in parallel streams, the two prime analogies in the universe of mind and the universe of matter. As most of the objects of which the latter is composed differ exceedingly in their nature, and are obedient to influences inconceivably various; yet, *all* of them, suns and planets, with their oceans, and islands, and continents, and all the elementary atoms of which these are constituted, are found to yield to that "stupendous energy" which pervades all space, and reaches to the very outskirts of immensity:—So, the minds of men are endlessly diversified in their nature, and submit to the control of the most opposing influences; but *all* of them, of whatever hue or constitution, are subject to that irresistible spiritual agency which, in like manner, pervades the moral universe, and maintains it in all its harmony, and which, issuing from the throne of the Eternal, must, at the appointed season, reduce into beauteous order that chaos of confusion which, at present, deforms one province of God's dominions.

IX. Arise, then, my brother, and prepare you for the approaching struggle. At a time when nought reaches our ears from the far distant East, but the loud note of warlike tumult, the clashing of arms, and the clangour of trumpets—it well befits you to go forth as a warrior too! But oh, how different your martial equipment from that of the embattled hosts, whose spears are now gleaming on the sunny banks of our Indian streams. Yours are not the weapons of a carnal warfare. Clad in the whole armour of God, your girdle is the girdle of truth; your breastplate, the breastplate of righteousness; your shield, the shield of faith; your helmet, the helmet of salvation; your sword, the sword of the Spirit, which is the Word of God; your general panoply, the preparation of the Gospel of peace. And oh, how different your respective objects! Let the marshalled squadrons of Sutlej and of Ind proceed, if they will, to the subjugation of earthly kingdoms, and the reinstatement of fallen dynasties. Be it your's to forward the mighty contest, for the subversion of principalities and powers; the overthrow of the bloody demons of idolatry and superstition; the destruction of sin, and death, and hell, with all their desolating ravages; and the restoration of forfeited titles and crowns to millions of the species. Let these iron-hearted warriors pant for the signal, that may cause the voice of lamentation and woe to ascend from many a dwelling. Be it your's, as the messenger of salvation, to proclaim peace on earth, and good will to the children of men. Be it

your's to hasten on the great year of jubilee, when men shall beat their swords into ploughshares, and their spears into pruning hooks,—when nation shall not rise up against nation; neither shall they learn war any more,—when the beams of charity shall shine in every countenance, and joy spread its smiles and influences in every dwelling,—when peace, friendship, and happiness, shall reign paramount in every land —emblems of what was lost in Eden, earnests of what shall be more than restored in the New Jerusalem.

In entering on a contest of so unearthly a character, you must know well that you have thereby subjected yourself to the sneers, the contempt, and the ridicule of the men of this world,—that dangers, temptations, and trials, painful to flesh and blood, must be encountered,—yea, that death itself, sudden, untimely death, may be the probable consequence. But, in the midst of all that is dark and frowning, your consolation must be, that if you cling unswervingly to the arms of an omnipotent Saviour, he will bestow that faith which ever strengthens, that faith which is ever victorious. This faith wrought wonders in the times that are past, and is the Lord's hand straitened that it may not work wonders still? In the times that are past, faith made the people of God gloriously to triumph in the midst of cruel mockings and fiery persecutions,—and in the death of martyrs, it gained many a victory more glorious still. To the eye of sense, nought more dreary, more dismal, more horrible, than the closing scenes of their pilgrimage: but the

eye of faith penetrated the palpable obscure. And where their hell-enkindled adversaries beheld nothing but anguish, and misery, and excruciating torment; faith beheld the river of pure water, and the tree of life ever blossoming, and the harps of pure gold, and the crown of dazzling brightness, and all the overpowering glories of the New Jerusalem. Faith listened to the hosannahs of angels amid the shouts of infuriated men. Faith made the scaffold their chariot, and the faggot and the stake their passport to the regions of immortal bliss. And is the spirit of these martyrs buried with their mouldering ashes in the sepulchre? And is the glorious crown awarded them, no longer in reserve for the cold, and careless, and ungrateful Christians of a degenerated age?

Arise, my brother, and by your onward career, prove that the seed of these holy Confessors has not yet perished from off this earth, nor from under these heavens. If their death was converted, by the hands of violence, into the sacrifice of bloody martyrdom, let your life be one unintermitted sacrifice in the cause of the Redeemer, and yours, in readiness and resolution, will be all the reality and all the reward of essential, though it may be bloodless, martyrdom. Arise, then, my brother, and, as the herald of salvation to distant climes, let your prayer be, that—come life or come death—you may be privileged to breathe the spirit and emulate the conduct of those heroic witnesses, of whom the world was not worthy. Arise, and speed you to the battle field. India, captive India,—still groaning

in her house of bondage, and pavilioned in the shadow of death,—longs to hail you as one of her deliverers. The Church universal on earth, longs to greet you as a valiant son. The Church of the redeemed in heaven, longs to salute you, on being encircled with the crown, that ever waits on victory. And oh, that hell from beneath were moved at your going thither, —in foreboding dread of the triumphs over sin and Satan which, through grace, you may be destined to achieve!

And now, dearly beloved brother, fare thee well!

To the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, we unitedly commend thee.

May the eternal God be thy refuge; and underneath the everlasting arms.

The Lord bless thee, and keep thee.

The Lord make his face shine upon thee, and be gracious unto thee.

The Lord lift up his countenance upon thee, and give thee peace.

The Lord be thy helper, and thy shade on thy right hand.

The Lord preserve thy going out and thy coming in, from this time forth, even for evermore.

ADDRESS TO THE CONGREGATION.

Friends and Brethren,

After the protracted services of this day, it were unreasonable to detain you with any lengthened address. Did time permit, it would be seasonable, and might be profitable, to urge the special claims which our newly ordained Brother has on your sympathies and your prayers; as well as the special claims which that great and holy cause, to which his life is devoted, has on your abounding liberality. But, for the present, we must forbear.

One word, however, as to the *obligation* under which ye are laid to come forward to the rescue of perishing millions. "Obligation!" do we hear some cold heart respond?—"Obligation! Under what obligation am I laid in this matter?" Truly, if by obligation be meant a *legal* obligation resulting from some statute of the realm, some enactment of the Imperial Legislature, we at once grant that there is none. But we insist upon it that there are other obligations of a higher order than any which flow from acts of earthly Senates,—obligations that spring from ordinances of the Court of heaven,—from special mandates of the King of kings. But not to dwell on *positive* commands

at all, let us at once declare that ye are under *a sacred and binding moral obligation* to contribute to the advancement of the missionary cause.

Suppose you saw an individual stationed at some distance on an eminence, and past him, rushing to the brink of a precipice, groups of heedless children. You hasten to join in the rescue. But ere you have reached the summit, all is over: the unhappy beings stopped not, till they all tumbled down headlong, and were dashed to pieces in the fall. You turn round and find the stranger still standing where he was, an idle, unmoved, unconcerned spectator. Astonished at such revolting apathy, can you help addressing him:—Why did you not reach forth your hand to arrest the fatal progress? Why did you not at least raise a loud note of warning? To such expostulations were he coolly to reply, Oh! I was under no obligation to reach forth my hand, or raise a note of warning! Could you stop to argue with such a man? Impossible. Your indignation, bursting through all restraints, must give vent to itself in expressions of abhorrence, Cruel man that you are! unworthy of the name of man! fiend rather in human form!

Now, if that word be true, which all that name the name of Jesus profess to make the standard of their faith, is not every Christian specially ordained to be as "a city set upon a hill," to be seen of all—as a light that is kindled, to give light to all—as a watchman that is stationed on some high tower of observation, to sound the Gospel trump of warning to

all around? And why all this setting up of noticeable objects, this kindling of light, this sounding of trumpets? Because the same infallible word assures us that crowds of careless, heedless sinners are *everywhere*, throughout *the world*, hurrying on with frantic speed to the brink of a precipice, overhanging an abyss,—deep, dark, and bottomless: It is the gulph of perdition! And will ye, who profess to make that word the standard of your faith and practice, will ye stand idly by, all the while, as unmoved, unconcerned spectators? or will ye, like infidel Cain of old, summon up courage in the presence of Omniscience to reply, "Am I my brother's keeper?"—Am I under any obligation to act the part of friend and guardian towards my brethren of mankind, as concerns their immortal interests? Oh, if ye do thus act, may ye not be justly chargeable with murderous cruelty; and at the bar of heaven be found guilty of the blood of lost souls?

From so severe a sentence of condemnation many, we doubt not, will strive to escape. And if ye do, there is always ready at hand a numerous body of reserve, in the form of wretched sophisms, and cunning evasions, and artful pretexts, to cover the retreat. Let us, then, for a moment try to soar beyond the misty atmosphere of subterfuges altogether. Let us transfer ourselves, in spirit, to that solemn scene, where neither the mountains nor the rocks will shelter those who may *now* be heaping up a thousand excuses for neglecting the path of duty. Hark! the

knell of creation is sounded. The Judge descends, seated on the great white throne, from whose face the earth and the heaven flee away, and there is found no place for them. And the sea gives up the dead which are in it; and death and hell deliver up the dead which are in them; and all the dead, small and great, stand before Him for judgment. And you, let us suppose, have your station on the right hand, among the happy number whose robes do shine so bright, having been washed in the blood of the Lamb. Confronting you, on the left hand, you behold the miserable throng, whose guilty souls are racked with horror, and maddened with despair. And as they eye you, in your transports of joy, they send forth the doleful, agonizing cry:—Ah me, miserable!—Whither shall we fly? Backwards, and escape? we cannot. Downwards, and be crushed beneath the rocks and mountains? we dare not. And must we go forwards to that fiery lake? Oh, ye British Christians! ye professed to know that such was destined to be our everlasting doom, and yet, while it was the day of grace, ye would not raise one voice of warning, nor send one messenger to deliver. Could no sorrows touch you? Could no anguish melt you? Could no compassions move you?—that ye should leave us to perish in these flames! If it were conceivable that, at *such a time*, and in *such a scene*, ye *could* return, as many of you are ever ready to do *now*, the cold, chilling answer, Oh, we were under *no obligation* to raise the voice of warning, or send any

messenger to deliver. And as the freezing sentence is uttered, ye look upwards to the throne, and behold *that* countenance, beaming with love ineffable, and compassions boundless; and hear dropping from *those* sacred lips the piercing words, Was *I* under any *obligation* to veil the glories of my Godhead, and appear on earth, as the Infant of days, the Babe of Bethlehem, the apparent malefactor on the accursed tree,—and *all this*, to rescue *you* from the brink of that bottomless perdition which opened up before you with all its dark and fiery horrors? Oh! in the hearing of such thrilling strains, we appeal and protest in the presence of angels and of men, whether, in the hideous contrast of your own selfishness, which such words supplied, ye would not sink down, smitten to the dust, as if scathed and blasted by the Almighty's thunder.

THE END.

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